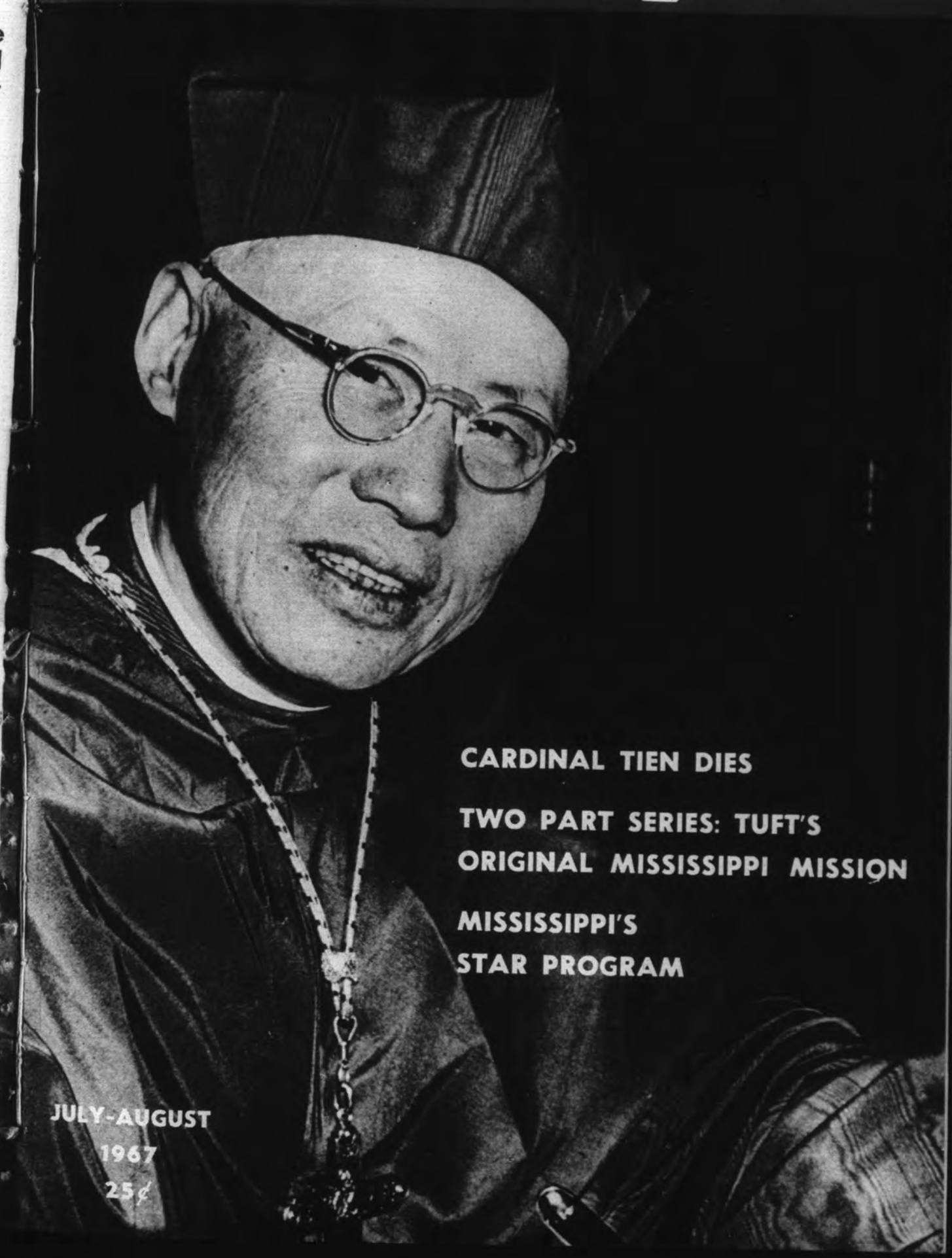
DIVINE WORD Messenger



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Vol. 44 / No. 4 / July-August / 1967

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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His Eminence, Thomas Cardinal Tien, S.V.D., China's first and only Cardinal died on July 24, 1967, in Chiayi, Taiwan.

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THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S, Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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The MESSAGE

Rev. William J. Kelley, S.V.D.

PROCLAIM THE WORD

I have just returned from a summer seminar for magazines in the windy city—Chicago. Under the auspices of the **Catholic Press Association,** of which the **Divine Word Messenger** is a member, this meeting grew out of an informal meeting of some magazine business executives at the annual Catholic Press Association's convention in Toronto this past May. The aim of the seminar was to get magazine publishers to work together in a spirit of cooperation and explore possible long range action programs in the areas of circulation, improvement of public relations among other topics. There were over twenty magazines represented either through actual staff or managerial associates.

Of growing concern among these men was the ever salient reality of a continuing loss in Catholic publications and a decline in circulation on the part of magazines in particular. It was pointed out that while secular publications are growing by leaps and bounds, Catholic magazines are on the downward road. Moreover, families are, as a rule, multi-magazine readers, especially in reference to secular magazines. Why shouldn't the same hold true for Catholic magazines? If secular magazines are helping to shape public opinion at various levels, Catholic magazines are just as important, if not more important, in creating and forming religious attitudes and outlooks. A Catholic publication has the added advantage of giving a correct view on subjects whereas secular publications may tend to bring only half-truths or sensationalized versions.

The **Decree on the Media of Social Communication** of Vatican II reiterates the above view when it says, referring to the Catholic Press, it ". . . should be edited with the clear purpose of forming, supporting and advancing public opinion in accord with natural law and Catholic teaching and precepts. It should disseminate and properly explain news concerning the life of the Church. Moreover, the faithful ought to be advised of **the necessity both to spread and read the Catholic press to formulate Christian judgments for themselves on all events."** (Editor's stress).

Further on the Decree states, "the Synod earnestly invites those organizations and individuals who possess financial and technical ability to support these media freely and generously with their resources and their skills, inasmuch as they contribute to genuine culture and the apostolate."

Which brings us to the present situation. The **Divine Word Messenger** falls in the category of the general trend of Catholic magazines—the subscription list is falling and the circulation is down to 35,000 from a previous high of 50,000 just a few years ago. This is nothing to be proud of and the situation does not look promising. We need your help. Many have renewed their subscriptions faithfully; others, I am afraid, have procrastinated to the point of loss of memory. As a rule, we only send one reminder a year for the renewal of subscriptions. If you have not renewed your subscription as yet, would you kindly do so at your earliest convenience. You too can be a missionary—a missionary of the press apostolate by drumming up new subscriptions for the **Divine Word Messenger.** Proclaim the word—the **Divine Word Messenger.**

As I begin my new assignment as Editor, let me say at the outset, I welcome wholeheartedly any suggestions you, the reader, care to make as to content, stories, layout etc. I want you to feel that you are important. AND YOU ARE. Any methods for improving the **Messenger** will be appreciated. I have certain ideas that will be put into effect as soon as possible. Changes will be made periodically to assure the reader a better issue each time. Foreign mission news will become part of the contents occasionally and there will be a greater stress laid on the work of the Southern Missions of the Divine Word Missionaries. This will not be accomplished overnight as I am just beginning to get my feet wet. It will take time, but with God's grace and your interest and support, I will try—to the best of my ability—to bring you a magazine of SERVICE.

Together we stand, alone we fall. We want the **Divine Word Messenger to STAND.**

THOMAS CARDINAL TIEN, S.V.D. DIES

HIS EMINENCE LOVED CHILDREN. Here he speaks with a group of children on one of his four trips to the Southern Missions.

China's first and only Cardinal, Thomas Cardinal Tien, S.V.D., died of pneumonia in Chiayi, Taiwan (Formosa) on July 24, 1967. A great missionary of undaunted determination and sterling humility, Cardinal Tien's life was an inspiration to all who came to know him.

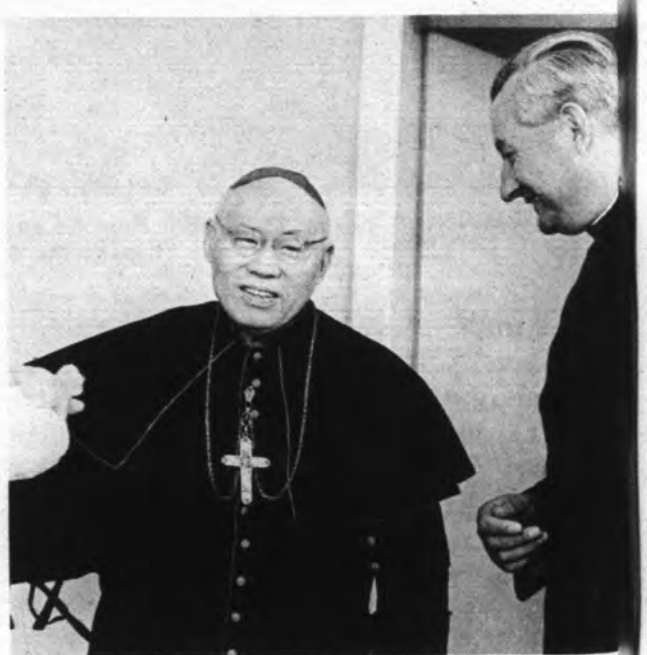
Born of non-Christian parents in 1890 at Changsiu, Shantung Province, Thomas Tien's way to the Catholic Faith was prepared by his father who, as a teacher of Chinese in the Divine Word Missionaries' seminary in Puoli, became a Catholic in 1898. It was at the deathbed insistence of his father that Thomas began his elementary schooling with the Divine Word Missionaries in Puoli. It was in Puoli in 1901, at the age of 11 years old, that Thomas Tien asked to be baptized in the Catholic Church.

In 1904, Thomas entered the Diocesan Seminary at Yenchowfu, also conducted by the Divine Word Missionaries. Constantly plagued with ill health, he was almost forced on three occasions to leave the seminary. He struggled on, and gained excellent grades in both his philosophical and theological studies. While a seminarian, he led his three sisters, his mother and many relatives into the Catholic Church.

Cardinal Tien is shown speaking with Pope John XXIII shortly after the conclave which chose him as Pope. In many ways their lives were similar. Both came from poor backgrounds and were humble, and above all friendly and easy to converse with.

Thomas Tien was ordained a priest in 1918, and after 11 years of pastoral work he entered the Society of the Divine Word. In 1934, Father Tien was appointed Apostolic Prefect of Yangku, and on October 29, 1939, he was consecrated a bishop by Pope Pius XII in special ceremonies in Rome. Returning to his flock in Yangku, he devoted himself whole-heartedly to revamping the pastoral program, making special use of the lay apostolate; in two years after his arrival, conversions in the area increased by 5,000 baptisms. In 1942, he was promoted to the See of Tsingtau.

Bishop Tien, S.V.D., was elevated to the Cardinalate in ceremonies at St. Peter's Basilica on February 18, 1946; he thus became China's (and all Asia's) and the Society of the Divine Word's first Cardinal. Two months later, he was appointed Archbishop of Peking and the head of the newly established hierarchy of China.



Cardinal Tien discusses the auto accident which broke his arm in four places with very Rev. John Schuette, S.V.D., Superior General of the Divine Word Missionaries.

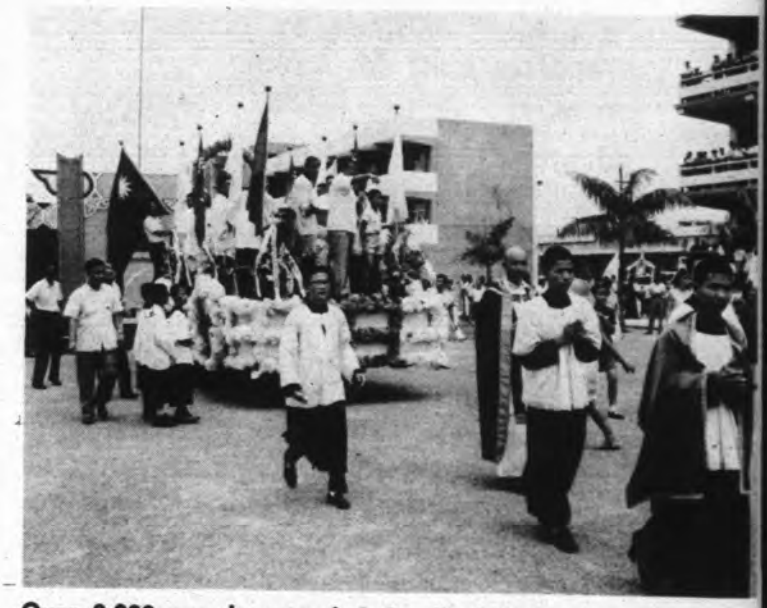
As Archbishop of Peking, Cardinal Tien once again gave his foremost attention to the pastoral care of the Archdiocese. He restructured the city's four parishes into 22 parish districts, established a minor seminary, invited other missionary congregations to Peking, set up a Catholic university student organization, and instituted various programs for refugees from Communist-overrun sections of China.

When Communist armies marched into Peking in early 1949, Cardinal Tien was in Shanghai for special treatment for his eyes and was forbidden to return to his See. Thus began nine years of exile, most of which were spent in the United States.

In 1957, Cardinal Tien made a trip to Taiwan (Formosa), then to Europe to beg for the necessary funds for the building of a "Douay" seminary for China. While on tour in Germany, he suffered a near-fatal car accident in which he broke his arm in four places. With his arm in a cast, he attended the conclave which elected Pope John XXIII.

In 1959, Cardinal Tien was appointed Apostolic Administrator of Taipei, Taiwan. Despite constant difficulties with his health, he directed the establishment of two seminaries, a score of new parishes, a cathedral, a medical center and especially the modern complex of Fu Jen Catholic University, covering a 48-acre campus. Thus he showed extraordinary originality and organizational ability in his unassuming and calm way. Those who knew Cardinal Tien are going to find it difficult to realize that one of the Church's humble and kindest missionaries is gone to his heavenly reward.

Cardinal Tien with his Holiness, Pope Paul VI, after a papal audience.



Over 8,000 people attended Cardinal Tien's funeral. All the hierarchy of Taiwan were present as well as official government representatives.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 103

TUFT'S *Mississippi* MISSION

(EDITOR'S NOTE: The following two-part originally appeared in a five day series in the *Boston Globe*. It is presented here through the generosity of the editors of the Boston Globe. The photos are courtesy of the Boston Globe. It is the editor's understanding, at the present writing, that the Tufts' Mississippi Mission has been altered to meet local approval. A compromise has been agreed to).

Tufts University has received a $1.2 million Federal grant for a health project aimed at overcoming the massive medical problems of the Deep South.

The project, which may serve as a national model, will be centered in Bolivar County, Mississippi, a predominantly Negro area in the heart of cotton plantation country.

Bolivar County is a place where people drink sewage-contaminated water, where refrigeration is a luxury, where as many as six children share a single coat in Winter weather. The death rate among infants is increasing.

What can be done about it? Tufts researchers will attempt to find out in a project outlined by Globe medical reporter Carl M. Cobb.

Tufts University is launching a demonstration health project in Mississippi that the Federal government hopes will be the national model for the delivery of medical care in the rural South.

Patterned on its pioneering venture at Boston's Columbia Point for the urban poor, the Tufts Mississippi project is aimed at showing how the massive medical problems of the plantation Negro can be overcome.

Failure of the great Society's joint Federal-state health programs in many parts of the deep South puts medical care beyond the reach of thousands upon thousands of Negroes.

Only drinking water stood in a barrel.

Mary was one of them. Mary lived on a plantation with her parents and nine brothers and sisters. She was pregnant for the first time at 15 years old. In her eighth month she became ill during the night, and the white plantation overseer agreed she needed treatment. He said he would call Bolivar County Hospital and make arrangements for medical care.

Mary arrived at the hospital about midnight Saturday, but the hospital said they had received no word from the plantation overseer. *Mary sat in the waiting room of the hospital unattended until late Sunday afternoon — she died early that evening.*

Tufts University with more than $1.2 million from the Office of Economic Opportunity, has selected Bolivar County in the Northwest corner of Mississippi as the site for a community health project aimed at demonstrating how residents of the rural South can be helped.

Bolivar County, in the heart of the cotton plantation country, has massive unmet health problems among its

59,000 residents — 20,000 whites and 30,000 Negroes.

Only a few of Mississippi's 135 hospitals participate in medicare, there is no medic-aid (title 19) program in Mississippi, and many of the nation's Federal-state matching programs for health care are not operative in the state.

Not only are conditions for the Negro bad, but by most measure, medical care is getting worse. The number of Negro infants per 1000 live births who died before the age of one year increased between 1960 and 1964.

Residents of Bolivar County, white and Negro alike, are poor by any standard. More than 80 percent of the population is rural. The median white rural annual income is under $3000 per family. The rural Negro's median income is less than $900 per year, or less than $3 per day per family.

There are striking differences in the health care available to whites and Negroes. More than 98 per cent of the white births in 1964 were attended by a physician in a hospital. Among the Negroes of Bolivar County nearly half the births occurred at home and without benefit of a doctor.

There is more to the health problems of the Negro in Bolivar County than a near absence of medical and hospital care. *The Negro lives under conditions that breed disease and make good health an impossible goal. For thousands of Negroes even the most primitive toilet facilities are missing. Families of 10 or 16 or more, living in the traditional three-room wooden shack, do not even have a privy in the back yard.*

For many, water comes from a pump in the yard only 20 or so feet deep, contaminated by the sewage of a large family. For others, there is no running water, it is brought in old oil drums and kept in the back yard. Among families that haul water, many a child has not had a bath or shower as it is known in the north since he grew too big for the wash tub.

Refrigeration is beyond the reach of most rural Negroes, and during the Winter a dozen children may be huddled around a single stove fashioned from an oil drum.

While it seldom snows in Bolivar County the temperature often dips into the thirties. A single coat to be shared by six children, or four pairs of shoes for eight children is not uncommon on the back roads of Bolivar County.

To understand the meaning of poverty in this area, one must understand what has happened to cotton over the past five years.

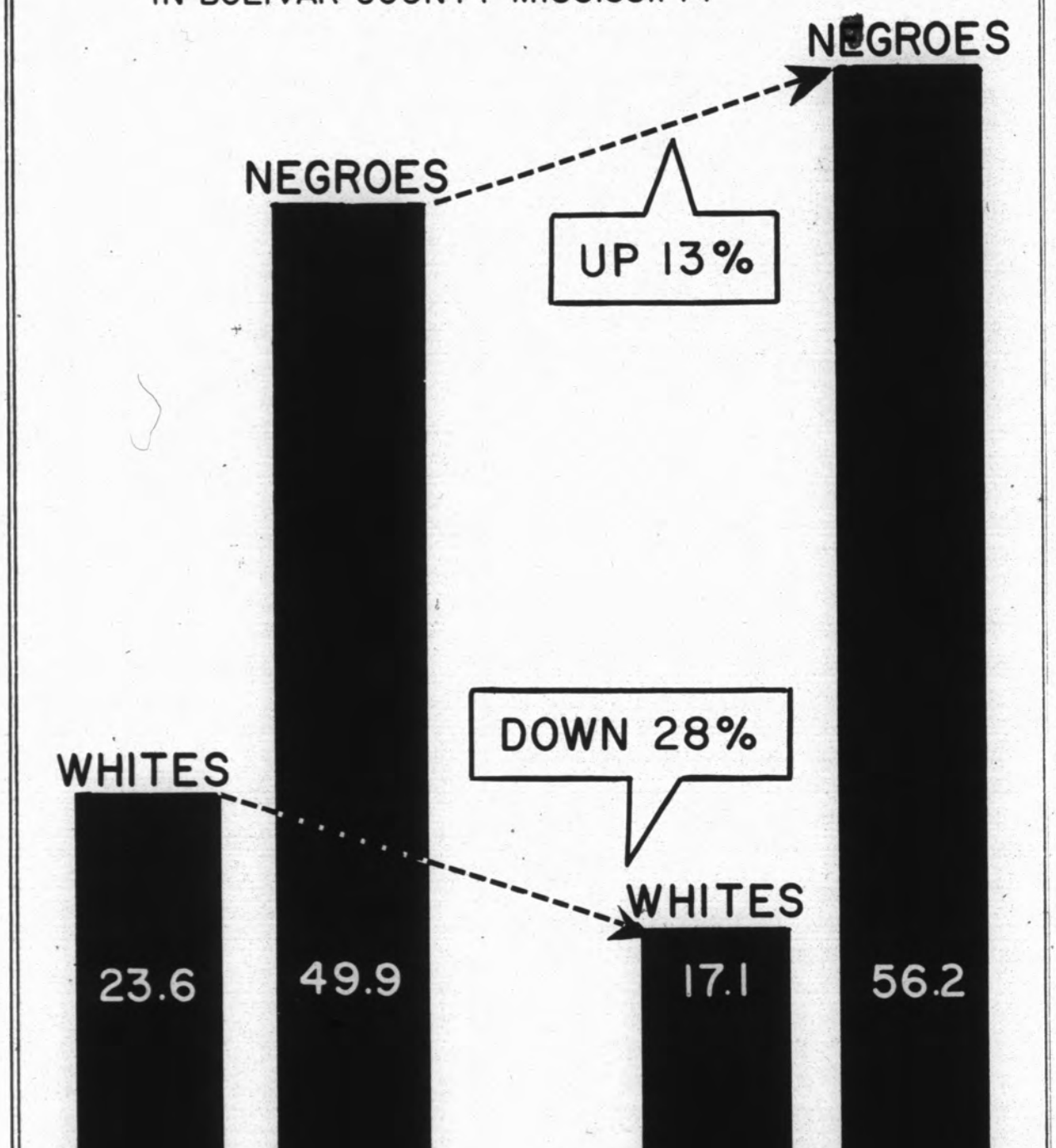
Traditionally, the Negro in Bolivar County lived and worked on the cotton plantation stretching for miles on the flat rich delta of the Mississippi river. The Negroes picked and chopped (hoed) cotton and in return the plantation owner allowed them to live rent free in the three room shacks, provided minimal food and medical care.

When a Negro was sick the plantation owner paid the medical bill because workers were needed in the fields.

Cotton was an evil crop with massive exploitation of the Negro, but it was not fatal. The Negro seldom saw his earnings, was kept in debt so he could not leave and lived poorly, but he survived.

Two revolutions are putting an end to the old way and the place of the Negro on the plantation.

Mechanization, cotton picking machines can do the job as well as human hands. A single machine can pick as much cotton in a day as 70 men. Herbicides, new chemicals have all but eliminated the demand for entire fami-


INFANT MORTALITY PER 1000 LIVE BIRTHS
IN BOLIVAR COUNTY MISSISSIPPI
NEGROES
NEGROES
UP 13%
DOWN 28%
WHITES
WHITES
23.6
49.9
17.1
56.2
1960
1964

lies in the fields chopping cotton.

The plantation owners no longer have any use for the Negroes in Bolivar County. They no longer provide food or medical care, and some have begun to charge rent for the privilege of remaining in the three-room shacks. One plantation owner explained, "I don't want the niggers on my place, they don't work and I don't take care of them. Oh, I've been letting a few stay on because if I kick them out they have no place to go, but that ain't going to last forever."

Thousands of Negro families in Bolivar County have no means of support. There is no work, no money, no food, and the clothes on their backs are rapidly wearing out. A Negro social Worker in one of the OEO literacy programs summed it up, "The only opportunity for the Negro in Bolivar County is the chance for a day's work tomorrow — and now that opportunity is gone."

Hundreds of Negro families have gone to local towns hoping things will be better, but they are no different. In the county seat of Cleveland, Negro families are living in shacks with no heat, water or electricity. Some have only a single table, bed and a few chairs for a family of 10 or more.

Many parents have never attended school. Mississippi has no compulsory school attendance laws and among families with eight or a dozen children there are some who have never attended school regularly. The Negroes know little beyond picking cotton, many can neither read nor write, and there are few jobs even for the trained. Bolivar County is faced with massive unemployment and thousands of families have no visible means of support.

The tragedy of stark, prolonged poverty turns to terror in Mississippi where the welfare system is an extension of the white power structure and does not reach thousands of families.

Public welfare in Bolivar County and all areas of Mississippi is a function of the county board of overseers. In Bolivar County, white men decide who will get aid and how much.

The state department of health reports that in Bolivar County each of six public health nurses has $70 per month to provide free medical care. This is a grand total of $5010 per year to meet the medical needs of an estimated 30,000 human beings who are living at poverty levels.

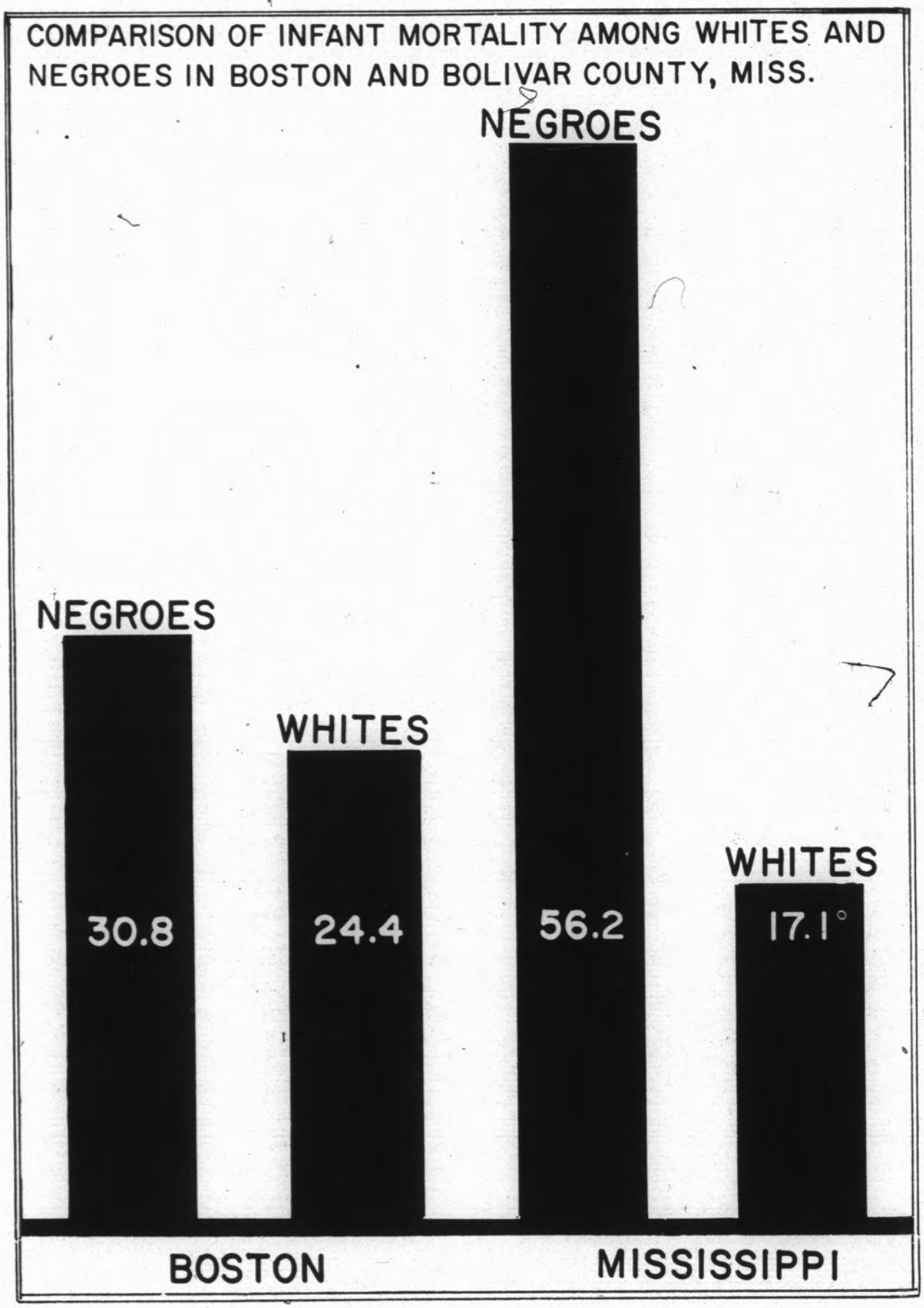
Tufts University will move into a vacuum with a mandate to provide health care for the needy. Every doctor will help and thousands of Negroes will come face to face with a physician for the first time through the Tufts program. The problem that has not yet been answered is whether 10 or even 100 doctors can break the pattern that is Mississippi medicine.

SIT AND DIE FOR LACK OF $3

Cash and carry medicine doesn't work when there is no money. Doctors in Bolivar County, Mississippi, like to call it "the fee for service system," but the result is the same — little or no care for the majority of the county's 39,000 Negroes. When the white physician of Bolivar County says, "I practice 'fee for service medicine,'" he means what he says in the strictest sense of the word.

Asked what they do when a patient is dying and has no money, one doctor said bluntly, "If there is a nigger in my waiting room who doesn't have $3 in cash, he can sit there and die. I don't treat niggers without money." This was not the attitude of an isolated crackpot. Several doctors in Bolivar County expressed the same view. One said, "When I close up at night, out they go. I don't treat people who cannot pay for the service."

The attitude of some of the Negro doctors in the county is not vastly different. One said, "No money, no


COMPARISON OF INFANT MORTALITY AMONG WHITES AND NEGROES IN BOSTON AND BOLIVAR COUNTY, MISS.
NEGROES
30.8
WHITES
24.4
NEGROES
56.2
WHITES
17.1
BOSTON
MISSISSIPPI

medicine, it is as simple as that. Why if I was giving away my service, I'd have 'em lined up clear to the Mississippi River."

The first fact of life in Bolivar County when a Negro is sick is "if you don' have no money you just stays sick and hopes tomorrow'll be better."

Tufts University won't change these local attitudes, but their Delta Health Center will bring more than a dozen doctors into Bolivar County who have different ideas about the practice of medicine.

'WAIT AND SEE' TREATMENT

Run by Tufts University School of Medicine and financed by more than $1.2 million from the Office of Economic Opportunity, the Delta Health Center is going to change more than the rigid "fee for service system," as it operates in Bolivar County.

Going to the doctor in Bolivar County is not medicine as it is practiced in much of the rest of the nation. The differences go far beyond the separate entrances and separate waiting rooms for the Negro patient.

"The docs here ain't partial to laying on hands when it comes to treating the colored," one civil rights leader explained.

NO EXAM

It is not uncommon for the ill Negro to go to the doctor, get a diagnosis, medicine and instructions without ever being touched. "Most often I sits on one side of the office and he sits on the other asking questions. There ain's no listening or thumping or looking in the mouth like white folks get."

Medical care for the Negro in the

NOVENA to SACRED HEART

SEPTEMBER 28 - OCTOBER 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... **Zone**.....

State .....

Intentions .....

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Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

rural South is bound by a century of custom and tradition that differs sharply from middle class medicine for white America. Medical authorities acknowledge it is still not uncommon to find their colleagues in Bolivar County prescribing "regular intercourse for 12 and 13-year old unmarried girls with colds, viral infection or other general complaints summed up locally as the 'miseries.' Many a Negro woman in Bolivar County has been told by the white physician, "if you haven't been pregnant for two years you can't expect to be healthy. If you want to get better you got to get pregnant, it's the best medicine I know for you."

For most of the Negroes in Bolivar County, medical care is a "wait and see proposition." If you are sick or injured you wait and see whether it gets better or worse. The country-side is filled with poor Negroes who have no income and medical problems that haven't gotten worse or better for months. Infected cuts, respiratory infections, diarrhea and many other conditions that drag on month after month without getting painful enough to demand some kind of treatment, and yet don't heal themselves.

BROKEN BONES

Deformed hands, a little limp, or a useless arm are the evidence of broken bones that were never treated and eventually mended on their own.

Bolivar County has one of Mississippi's most active health departments. it has a staff of six public health nurses. Dr. Tumminello sums up the philosophy of the department as far as the Negro population is concerned this way. "We practice preventive medicine, we are not in business to hand out care. We believe every patient should have his private physician. When we see Negroes who need treatment we tell them to see their private doctor." Asked what the department does about the sick Negro who clearly needs medical care, but obviously does not have a "private physician." Dr. Tumminello said:

"We give the very best advice we know, we tell that nigger he's got to establish a private physician — patient relationship and we even tell him where the nearest doctor is located."

MOTHER'S PLIGHT

The price of stark poverty, a strict fee for service system and a health department that practices only preventive medicine combine to produce the plight of Lula Mae. Lula Mae is a 37-year old mother of 11 living in the traditional three-room shack with no running water, no toilet facilities, and electricity long since turned off.

Lula Mae's two youngest children, a 14-month old girl and a three-month old boy were found lying on the floor seriously ill and clearly suffering from diarrhea. She watched her two children, dehydrated and too weak to crawl out of the puddles of their own excrement, and said:

There's nothing I can do for 'em. There's no doctor and I got no money for a hospital. All's I can do is wait and watch, either they get better or they gonna die. I cain't do nothin' but wait and pray.

NEXT ISSUE: Going to the hospital in Bolivar County. The all Negro hospitals, some run by Negroes for Negroes with no money, some run by whites for a profit.

MEET THE OFFICIALS of the DIVINE WORD SOUTHERN MISSIONS

Very Rev. John W. Bowman, S.V.D.
Provincial Superior

The Southern Province of the international Divine Word Missionaries is fortunate to possess two outstanding priests in the persons of Very Rev. John W. Bowman, S.V.D., Provincial Superior, and Rev. Paul Kuhl, S.V.D., Provincial Procurator and Managing Editor of the *Messenger*. In the interest of the reader, the *Messenger* presents a biographical sketch of these two officials, with the hope that you, the reader, will feel more and more a part of the Divine Word Missionaries' family.

John Walter Bowman was born March 16, 1908, the twentieth of twenty-one children of Francis and Cornelia Bowman, in the Anacostia district of Washingon, D.C. His elementary education was acquired at the James A. Garfield school. As a lad of only eleven years, John conceived the desire to be a priest like his zealous pastor, Father Franz Schneeweis. It was at Monsignor Olds' Boy Scout Camp in Southern Maryland, that John met a seminarian, Norman DuKette, who inspired and encouraged his vocation. Father DuKette, then a seminarian, was a counselor at the camp.

For seven years John Bowman nurtured the ambition to ascend the altar of God. Father Schneeweis gave his full support and encouragement. Father Schneeweis was a subscriber to the *Divine Word Messenger* (at that time, the *St. Augustine Messenger*). One summer's issue carried a picture of the Divine Word Seminary of St. Augustine's first high school graduation class with their rector, Father Matthew Christman, S.V.D. This picture molded John's decision to enter the Society of the Divine Word at Bay St. Louis, Mississippi. In May, 1926, Father Schneeweis wrote in John's behalf to Father Christman with the result that John secured admission to the Seminary in September of the same year. This was the beginning of a life dedicated to God's service in many and varied avenues.

Major Bowman, authorized holder of three battle stars and the Bronze Star for outstanding achievements.

Ordained on January 6, 1939, Father Bowman held assignments at Duson, and Lafayette, Louisiana, from September 1939 to August 1942, when he was commissioned a 1st Lt. in the Chaplain Corps, thus becoming the first Negro priest to serve in the Armed Forces of the United States. He graduated from Chaplains' School, Harvard University, and was assigned to the 92nd Infantry Division, Ft. McClellan, Alabama in September of 1942. He was transferred to the 93rd Infantry Division for overseas duty in March, 1943 and sailed with the 93rd Infantry to the Pacific Theatre of War in February, 1944. His tour of duty overseas extended from February 1944 to February 1946.

He was authorized three battle stars and received the Bronze Star for outstanding achievements. He ultimately served as Division Chaplain and was released from the service with the rank of a Major.

After being released from the military in 1946, Father Bowman labored three years in the Missionary Band of the Divine Word Fathers, preaching missions in practically every state of the nation. In 1949 he became the first Colored priest to be assigned parish work in Mississippi and established the first Catholic Church in the all-Colored town of Mound Bayou, Mississippi. As pastor in Mound Bayou, he built St. Gabriel's School. He labored for five years at St. Rose de Lima, Bay St. Louis, where he also built the new St. Rose de Lima High School, and in 1961 he was appointed Pastor of Immaculate Heart of Mary Church, with a Catholic population of over 5,000. On the occasion of his 25th Jubilee as a priest, Father Bowman saw his new parish elementary school dedicated. The school, constructed at a cost of $200,000, contains 10 classrooms, a library, kitchen-cafeteria-auditorium, and a credit-union office.

Father Bowman's pastoral concern now takes in the entire southern province.

Rev. Paul M. Kuhl, S.V.D., Provincial Treasurer and Managing Editor.

In November of 1965, the Superior General of the Divine Word Missionaries in Rome appointed him Provincial Superior of the Southern Province, to succeed the Most Rev. Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans. He was reappointed to a full three-year term in June of this year.

Paul Matthias Kuhl, a native of St. Martin, Minnesota, was born December 16, 1916. He entered the Society of the Divine Word in September, 1938 at Divine Word Seminary, Girard, Pennsylvania, at the college level. He took his philosophical and theological training at Divine Word Seminary,

Techny, Illinois, where he was ordained to the priesthood on August 15, 1947.

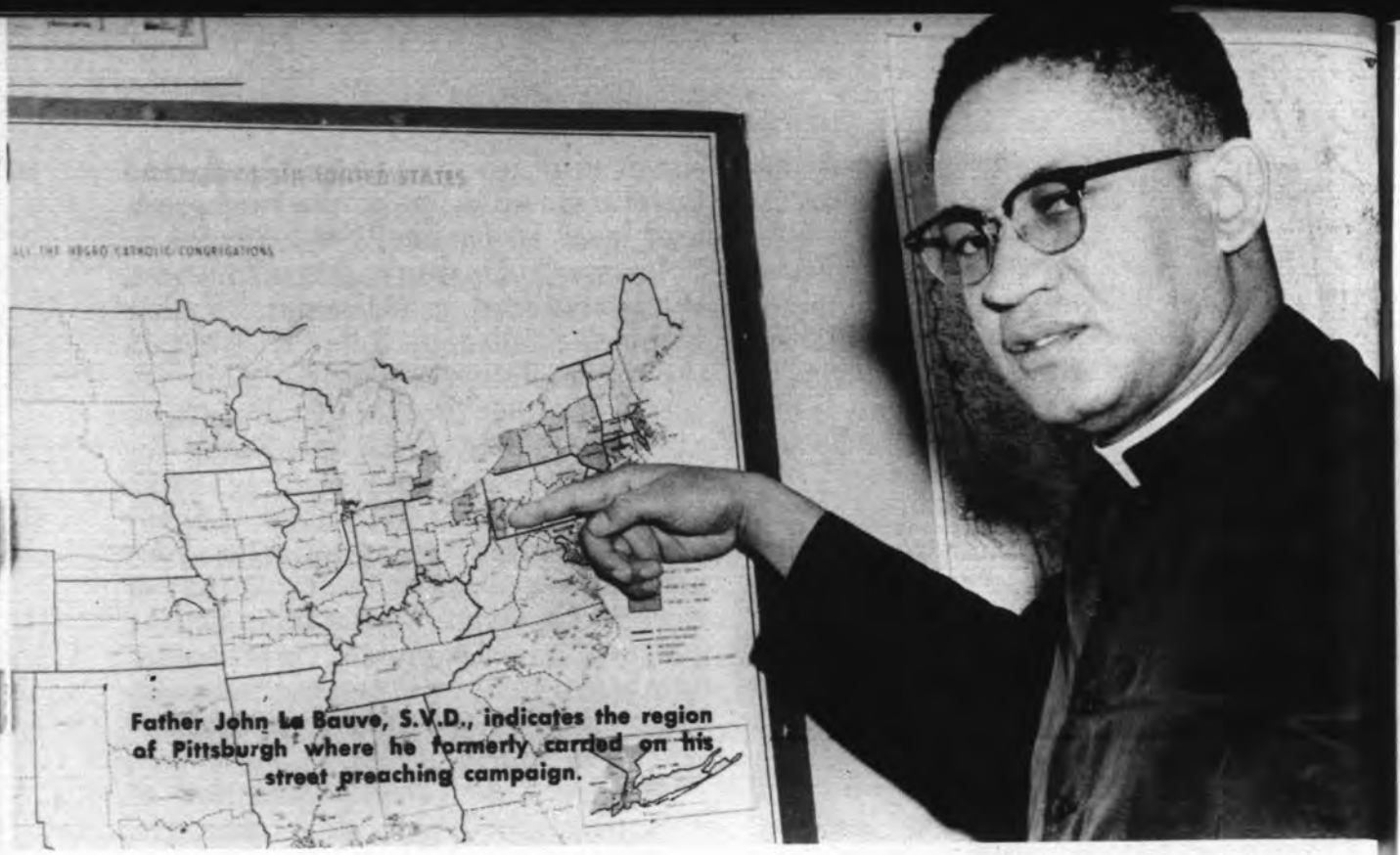
From September of 1948 to June of 1949, Father Kuhl taught in the minor seminary department at Bay St. Louis, Mississippi. So he is no stranger to friends of the Southern Missions. While stationed at Bay St. Louis, Father Kuhl was designated Seminary Treasurer from June, 1949 to June, 1952. In June of 1952, the hard working priest assumed the duties of Provincial Treasurer, a position he held until he took over as Rector of Divine Word Seminary, Bay St. Louis in June, 1955. In September, 1956, Father Kuhl once again became Provincial Treasurer, a position he held until 1959. During this time, he spearheaded the Building Drive which replaced the ancient faculty building with a spacious and functional structure.

In 1959, the quiet, friendly and unassuming priest was given a new assignment of teaching Latin, Greek, and German to students at the junior college level at Divine Word Seminary, "Miramar," Duxbury, Massachusetts. While stationed at "Miramar," Father Kuhl was called to Rome to work in the Generalate Secretariat. This occurred in June of 1961. In December of 1964 Father Kuhl left Rome for the Mexican missions of the Divine Word Missionaries. He served as Seminary Treasurer at the Society's seminary in Guadalajara and did parish work in Emiliano Zapata, before being assigned to his present position as Southern Province Treasurer and managing editor of the *Divine Word Messenger,* in June of 1967.

The versatile priest is the son of Mrs. Margaret Kuhl and the late Mr. Robert A. Kuhl. He has five brothers and one sister, who is a Franciscan Sister in Minnesota. It is good to welcome Father Kuhl back to the South once again.

Father Kuhl takes a moment out from his managerial tasks to respond to the Editor's request for a photo.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 113



Father John La Bauve, S.V.D., indicates the region of Pittsburgh where he formerly carried on his street preaching campaign.

LATE NEWS FLASH FATHER LaBAUVE TO BE PUBLIC RELATIONS DIRECTOR, VOCATIONAL DIRECTOR

John Nathan LaBauve, S.V.D., was born on March 27, 1923, in the little town of Abbeville, Louisiana. He entered St. Augustine's Seminary in September of 1938 and did his novitiate at Divine Word Seminary, Techny, Illinois. He returned to St. Augustine's for his theological studies and was ordained to the priesthood on June 29, 1951, by Most Rev. Richard O. Gerow, S.T.D., D.D.

Father LaBauve has done pastoral work in the Lafayette Diocese, in the Natchez-Jackson, Mississippi Diocese. In 1961, he began street preaching in the Hill District of Pittsburgh and other sections of the city; on loan to the Diocese of Pittsburgh by the Provincial of the Southern Province, Father LaBauve added to any discussions that would arise related to the racial justice question. Since then Father LaBauve has been stationed at Indianapolis where he has been engaged in the radio and television apostolate, besides giving retreats and missions throughout the entire United States.

The new Public Relations Director and Vocational Director will return to Bay St. Louis where he will also be available for retreats and missions.

His address is:

Rev. John LaBauve, S.V.D.
Divine Word Seminary
Bay St. Louis, Mississippi 39520

PRAYER FOR VOCATIONS
(Composed by Pope Paul VI)

"O Jesus, Divine Shepherd of souls, Who called the Apostles to become fishers of men, now call the ardent and generous hearts of our youth to make them Your followers and ministers. Let them share Your thirst for that universal redemption for which You daily renew Your Sacrifice upon the Altar.

O Lord Jesus, always living to make intercession for us, extend our horizons to the entire world, where so many brethren make silent supplication for the light of truth and the warmth of love, so that answering Your call, many young men may prolong here Your mission, edify Your Mystical Body the Church, and become the salt of the earth and the light of the world.

Extend, O Lord, Your loving call to many pure and generous-hearted young women, that they may grow in their desire for evangelical perfection and may dedicate themselves to the service of the Church and their neighbors who so desperately need such assistance and charity. Amen."

AN ISLAND OF HOPE

ERNEST BOEHM, S.V.D.
Major superior of all Divine Word Missionaries working for the Chinese in the Far East

"The dream of the missionary is to build up Formosa as a Christian bridgehead to the mainland. It may be many years before the bridge is used but in the meantime it grows stronger and wider."

In all the unrest and confusion of the Far East, Formosa stands along side Japan as one of Asia's most flourishing nations. During the past 18 years she has taken giant strides in achieving an even better way of life for her 13,000,000 people. At the same time she has grown in the conviction that although she be a military bastion she has the moral right to speak before the United Nations and before the entire world for the whole of China.

These past 18 years have been a period of equal prosperity for the Church; today she is very much a part of the Island's life. Instead of barely 9,000 Catholics 20 years ago, there are now almost 300,000; instead of a handful of missionaries, there are now 800 priests, 792 Sisters, and some 82 Brothers; instead of the one Apostolic Prefect of Taiwan, there now exists one archdiocese (Taipei) with six suffragan dioceses.

THE BEAUTIFUL

Yet for centuries Formosa, the fruitful island, was as unfruitful field in the kingdom of God. As far as we know, the first Catholic missionaries arrived on May 10, 1626 in company with the Spanish conquistadors. One of the Spaniards' first acts was to rename the island. The Chinese had called it "Taiwan" — "Bay of Terraces" because of the way the landscape climbed from west to east in the

Converts baptized in Formosa—Father Michael J. O'Connor, M.M., of New York baptizes Chinese converts in the Taichung diocese.

form of terraces: the Spaniards thought "Formosa" — "The Beautiful" was much more appropriate. As a geographical footnote, it can be added that the island lies about 106 miles east of the Chinese coast (Fukien Province), separated from the mainland by the "Fukien" or "Taiwan Street." The island is 247 miles long, 44 miles wide, and has an area of 13,836 square miles. Politically bound to the main island of Formosa, are a group of smaller islands of which the 40 comprising the "Pescadores" are the most important.

The Spanish Dominicans considered Formosa mainly a way station from Manila to the Chinese mainland. Although the island was not heavily inhabited at that time, a push into its interior could be dangerous because of the headhunting activities of the Malayan Aborigines. Hence, the missionaries could scarcely venture into the open country beyond the few coastal cities; several who tried it lost their lives.

In 1636 the Spanish Franciscans as well as the Augustinans established missions on Formosa. St. Francis Fernandez de Capillas (1607-1648), who is known as the protomartyr of the Chinese mission, traveled to Fukien by way of Formosa. But the fledgling mission met a sudden and violent end with the arrival of the "reformed" Dutch. In 1642 after stiff resistance, the weak Spanish settlement lost Fort San Salvador (present-day Tansui). The Spanish settlers, including the missionaries, were taken prisoners by the Dutch, shipped to Batavia (Jakarta), and later those who survived were sent on to Manila, leaving the small flock of Catholics on Formosa without shepherds. For their part, the Dutch also initiated missionary activity, but their efforts, too, were short-lived and without effect. Nevertheless, the fruits of this 17th Century missionary activity are believed to have been some 4,000 Christians, an impressive number when one notes that Formosa, as mentioned above, was considered merely a way station.

KOXINGA

The Dutch met their chief opponent in Cheng Cheng-kung, the popular naval hero, (1624-1662) called Koxinga by the foreigners. Koxinga is greatly honored by the present Nationalistic Government on Formosa since the political situation in his time was somewhat similar to that of today. He sought to uphold the dying Ming Dynasty (1368-1643), and was driven by the succeeding Manchus from the mainland to Formosa. Here in 1661 he besieged and finally conquered the chief stronghold of the Dutch Zeelandia — present-day Tainan — and forced the Dutch to abandon Formosa completely. From Formosa, Koxinga then sought to reconquer the mainland for the Ming, but was unsuccessful.

Koxinga himself was close to Christianity; his mother, a Japanese from Nagaski, was perhaps a Catholic. An Italian Dominican, Vittorio Ricci, was his trusted friend and was sent by him to Manila to deal with the Spanish. But, Koxinga's days were also numbered. The execution of his father and his brother in Peking by the Manchu Dynasty, the immoral blunders of his son and other setbacks seemed to have driven him to suicide (June 23, 1662). Nevertheless, the present-day Nationalistic Government holds his memory holy, and Tainan is *his* city.

After Koxinga's death, Taiwan was then conquered by the Manchus and was governed as a part of the Fukien Province. Thus together with the mainland, Formosa was cut off from both foreign commerce and Christianity.

A NEW BEGINNING

It was only with the treaties China granted to England (1842) and to France (1858), etc. that a few of Formosa's ports were opened to the West, i.e.: Tainan, Keelung, Tansui and Kaohsiung. The Propaganda Congregation at Rome requested the Dominican Order to resume missionary activity. Father Fernando Sainz was one of the first two missionaries to reach Formosan soil on May 18, 1859. Driven from the land again by the local mandarin, one of the missionaries returned sick to Hong Kong. Father Sainz escaped new imprisonment, fleeing to the mountains in the south with a faithful catechist whom he had brought from Fukien. In Wanchin — in the present-day district of Ping-tung

— he was joyfully received by "half barbarians," Chinese-Malayans. There the first Christian community came into existence. When the local officials attempted to expel him again, he appealed to the royal court in Peking, for in 1864 the "Son of Heaven" in Peking had also taken up diplomatic relations with Spain. The lonely perserverance of Father Sainz bore fruit; he was permitted to remain. In 1896 the mother-church of new Catholicism in Taiwan, built in Spanish-Chinese style, was dedicated in Wanchin. Later Father Sainz had to leave the island because of weak health; he died in Manila.

A SLOW MATURING

The Church of Taiwan developed very slowly and belonged to the Vicariate Apostolic of Amoy (Fukien), on the mainland. It continued to be part of Amoy even after 1895 when, by the treaty of Shimonoseki, Formosa and the Pescadores were transferred to Japan. The unrest of the last years of the Manchu domination on Formosa, the Chinese-Japanese War, the ensuing inner resistance against the Japanese, — all created a poor climate in which the tender plant of the restored mission could mature. In the course of the year, Formosa became a model colony of the Japanese, and, as in Japan itself, Christianity made only very little progress. This did not change even when Formosa, on July 13, 1913, was made a Prefect Apostolic and thereby became ecclesiastically independent of Amoy.

In 1941, following a policy established in Japan, the ecclesiastical superior on Formosa (a Spaniard) was replaced by a Japanese; Monsignor Joseph Satowski was appointed Apostolic Administrator by Rome. By the end of the Japanese domination there were among the 6 million inhabitants only 9,000 Catholics, spread among

First Holy Communion for Chinese converts — Chinese men, women and youths receive First Holy Communion at an outdoor Mass.

several communities, especially in and around Kaoshiung. Eighteen Spanish Dominicans and three diocesan priests cared for the small flock.

A SECOND SPRING

And then suddenly in 1945 after the political upheaval on the mainland new winds began to blow, and the Church found herself in a second Spring. Conversions started to mount, so much so that the 9,000 Catholics of 1944, today number 300,000. Between 1953 and 1964, the Catholic share in Taiwan's population has increased by 450 per cent. Mission experts attribute this spectacular growth to various cultural, social and even political factors.

Perhaps the most decisive reason for this increase was the sudden influx of missionaries expelled from the mainland. In the initial confusion and chaos Formosa became an immediate refuge. This haphazard beginning, however, was gradually replaced by organized planning and coordinated direction which shaped Formosa into a missionary bulwark and radiation center.

Not only missionaries but also the bulk of the conquered Nationalist Army and almost 3,000,000 refugees flocked to Formosa as a result of the Communist take-over of the mainland. For these people, the whole world had fallen to pieces. Groping on a foreign and, in the beginning, hostile island, they sought out the missionaries whose language they understood. Many of the refugees had already come into contact with the missionaries on the mainland. Whereas on the mainland the foreign priests had been considered by many as precursors of or cooperators with colonialism, here it was recognized that they had not only followed the refugees into a new "homeland," but had also gone through Communist "people's courts" and suffered the hardships of exile.

The mainlanders also felt the breaking of their social and religious ties. The strongest bond, the family, had been painfully torn apart. The need for new ties was not satisfied in their new home. Thus a sort of social vacuum was created — and the Church, with her message of brotherly love and communal worship and cooperation, helped fill it.

THE MOUNTAIN PEOPLE

Besides the refugees from the mainland another group has accounted for the Church's impressive growth in Formosa — the Hakkos or "mountain people." Of Malayan origin and numbering about 205,000 they live in the heavily forested mountain areas in scattered tribes, speaking different dialects. Since 1953 about 10,000 of these people have annually joined the Church. S. McGrath, who made a sociological study of the missionary activity on Formosa (*Mission Bulletin,* January 1957, pp. 372-382), is of the opinion that after headhunting, with the religious customs connected with it, was banned, a religious vacuum similar to that experienced by the refugees was created. Again, Catholicism had provided the solution.

For the first time in their history, the mountain people found fellow human beings who concerned themselves with them and their needs. Whereas they had for centuries been victims of the Chinese — one can compare them with the Indians and settlers in North America — and whereas the Japanese had decimated them because of their bloody uprisings, they now found in the missionaries, people of another culture who respected them, honored them, and helped them fraternally. The openness, amenability, and genuine charity of the missionaries were the means by which the Aborigines felt the power and beauty of Christ's message. In one instance, the successful operation on the wife of a chief in a Catholic hospital in Kaohsiung led to the conversion of almost the whole tribe.

Missionary Fathers visit remote stations in the mountains. Here one speaks with two young farmer lads.

Once the missionaries had gained the confidence of the Aborigines, they were able to foster an interest in education and help the people adopt more advanced methods of farming, building and social organization. Today many of these people are no longer content to be "primitive" and want to move out of their isolated life on the reservations.

NATIVE TAIWANESE

As Christianity boomed among the refugees and Aborigines, it made less impressive headway among the Taiwan Chinese. Missionary activity among this group has been and continues to be most difficult. The 50 year span from 1895 to 1945, which on the mainland was a period of crises and enforced change marked by the advent of western materialism and the birth of the Republic, left Formosa in relative quiet as a crown colony of Japan. The island was little touched by the modern secularism of China; nor had it experienced any religious upheaval.

Today ancestor worship and cults based on superstitions are still very much alive. And the island is thickly covered with well visited Taoist and Buddhist temples. There are thought to be 1,400 larger Buddhist temples and approximately 2,500 male and female Bonzes, as well as almost 400 temples dedicated to the gods of Mercy (Kuanyin), Taoism, the shamanistic form of the Chinese people's religion, boasts of more than 1,800 temples on Taiwan. The goddess Matsu, the protectress of the sea, is a patroness of the island. Pilgrims pay her homage daily and on her birthday, the 23rd day of the third month of the moon, tens of thousands of pilgrims gather in her chief shrine in Peikang. With

such strong religious, or at least social, ties still binding the people together, conversions to a new and foreign religion are quite difficult.

Nevertheless, this externally strong paganism is now cracking at its foundations. The idyll of the old Formosan way of life is being eaten away by events of the past decades. The new era with its continuous inroads of technical civilization demands a new orientation in the spiritual sphere. The fact that the Catholic Church is seen working freely in the land, well accepted by a government which is trying to save the old Chinese values while at the same time turning towards the new, could be a good omen for the Church in Formosa.

FOUNDATION IN SCHOOLS

Yet if the Church is to lay a lasting foundation in Formosa, one of her primary concerns must be the religious instruction of youth. The Formosan school system, thoroughly atheistic, claims the student for such long hours every day that there is little time and strength left for religious instruction. It is not surprising, therefore, that there have been so few vocations to the priesthood. In addition, the Church in Formosa is young, and young men must serve a long military stretch. Vocations to women's congregations present a somewhat brighter picture.

However, there is reason for optimism. For the first time since the unfortunate Rites Controversy alienated the Church from China's cultural life, Catholicism has achieved an entry into the educated class. Among university professors, there are presently more than 150 converts; students, too, show a strong movement to the Church.

DIOCESE DEVELOP

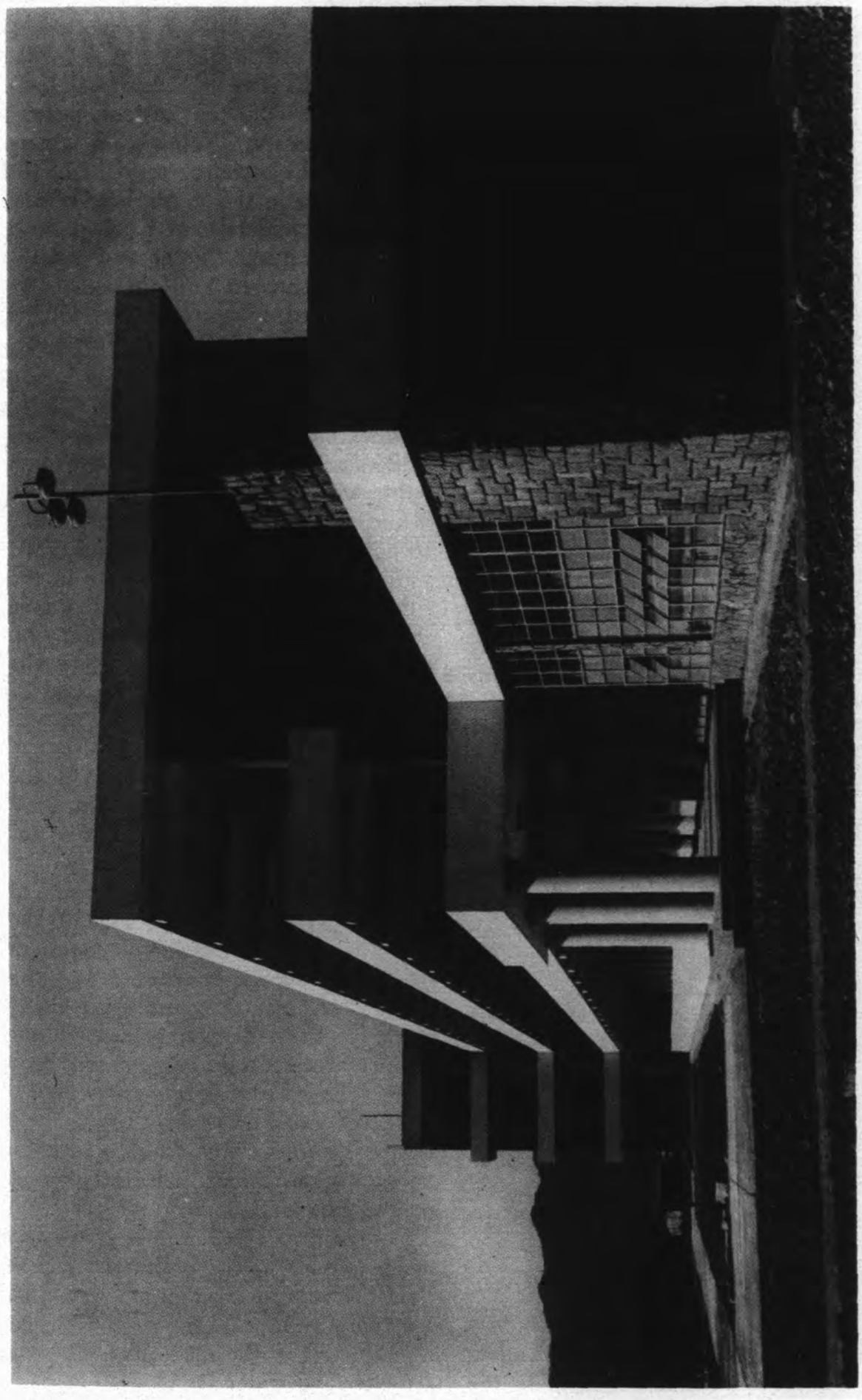
It follows that through the years since the first great influx of missionary refugees to the island, the ecclesiastical and hierarchical structure has had to keep pace with the Church's tremendous advances.

From 1946 to 1948 an indigenous priest, Father Raymond Tu, replaced the Japanese Apostolic Administrator, and the needed restructuring began. By 1952, there were five Apostolic Prefectures divided among the Dominicans, the Discipuli Domini, the Maryknollers, Paris Foreign Missionaries and the Chinese diocesan clergy from the mainland. At the same time, the Apostolic Prefecture of Taipei was raised to an archdiocese and the first Apostolic Prefect, Most Rev. Joseph Kwo, C.D.D., was consecrated Archbishop.

With the appointment of the first Chinese Cardinal, His Eminence Thomas Tien, S.V.D., as Apostolic Administrator of the Archdiocese of Taipei in 1959, the Church received strong impetus. According to the official statistics of June 30, 1966, there were 293,449 Catholics among a population of 12,845,937. In other words, 2.3 per cent of the population is Catholic. This is more or less the same percentage that had been attained 20 years before on the mainland. In addition, there are 249 diocesan priests, 550 religious priests in 19 different orders, and almost 800 Sisters in 14 different communities. Assisting these missionaries there are about 1,300 professional catechists at work in preaching the Word of God. Though some of these men and women may lack a complete theological and catechetical formation, they are from a linguistic point of view alone, priceless co-workers in the vineyards of the Lord.

A LATE START

Although the Divine Word Missionaries had been active on the China mainland since 1879, they had a late start in Formosa. In 1948 the Spanish Dominicans suggested that the Divine Word Missionaries take over the northern part of the island (Taipei) but this recommendation was not ac-



One of the many new buildings at Fu Jen University which Cardinal Tien helped to build. Shown here is the Foreign Language Building with its speech laboratory and classrooms.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 121

cepted by the S.V.D. Generalate. Thus the Divine Word Fathers who had been active on the mainland — the third largest group among the China missioners — withdrew and concentrated their efforts elsewhere in the vast missionary world.

In 1954, at the urging of the Archbishop of Lanchow (Kansu), His Excellency Theodore Buddenbrock, S.V.D., it was planned to take over an area in the then Apostolic Prefecture of Chiayi; but it was not until 1959 with the appointment of Thomas Cardinal Tien, S.V.D., as Apostolic Administrator of the Archdiocese of Taipei, that the Divine Word Missionaries finally began work in Chiayi.

Our missionary territory here is located in Taiwan's — indeed all of East Asia's — highest mountains, climbing 3,900 meters. Their rugged mountains present a good picture of the difficulties in reaching the widely scattered mountain people. And yet among the 100,000 inhabitants in this area, over 2,000 are already baptized. Chiayi is also the home of the Fu Jen Middle School.

The chief project of the Divine Word Society on Formosa, however, has been the reestablishment at Taipei of Fu Jen University in cooperation with the Jesuits and the diocesan clergy. The Society has the direction of the faculty of Natural Sciences and of Foreign Languages, as well as of the Home Economics School, administered by the Holy Spirit Missionary Sisters. The project, which has cost much in personnel and in finances, is hoped to be an effective step in enhancing the Church's image on the island.

The Divine Word Missionaries also have a parish in the suburbs of Taipei, which served for many years as the residence of Cardinal Tien while Administrator of Taipei. One of the most beautiful churches in Taiwan has been built there, and the zealous pastor, Father Edward Wojniak, is doing much for the social betterment of his people. Also in the south, is a Divine Word parish, and in Kaohsiung a Catholic Cultural Center and a Language Institute. In 1966 there were 37 Divine Word priests and four Divine Word Brothers working on Formosa.

BRIDGE BUILDING

Working alongside the Divine Word Missionaries on Formosa, are the Holy Spirit Missionary Sisters; in fact, the Sisters took up permanent work there several years before the Divine Word Fathers. Today they cooperate in the running of Fu Jen University, and have charge of the only girls' dormitory on the university campus. In 1966 the Holy Spirit Missionary Sisters had 35 professed nuns on Formosa.

Since the 13th Century when the first Franciscan came to the East, until today when such outstanding missionaries as Bishop James Walsh and Ignatius King languish in the prisons of the China mainland, the goal of the Church has always been the same: to bring home to the Father one of the earth's largest, oldest and most gifted nations. An undertaking carried out with so much blood and tears will bear fruit. The relatively large missionary endeavor on Formosa is, in a way, meant for the whole Chinese people, among whom direct missionary work on the mainland cannot be carried on. The dream of the Formosan missionary is to build up the Island as a Christian bridgehead to the mainland. It may be many years before the bridge is used, but in the meantime it grows stronger and wider.

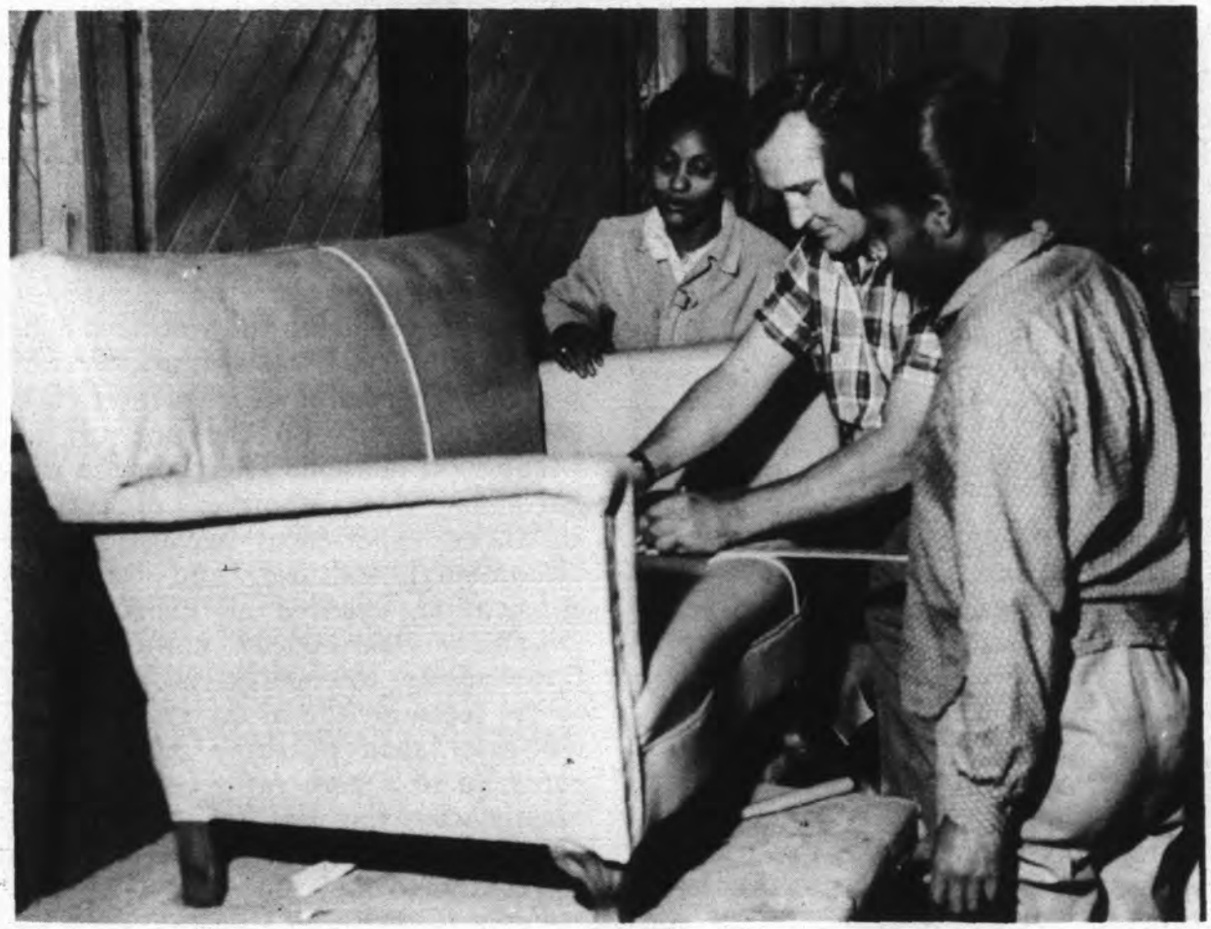
Mississippi's *Star* Program

WILLIAM J. KELLEY, S.V.D.

There is one program functioning in the state of Mississippi that merits all the publicity the press can muster up so as to bolster this all important undertaking. I am referring to the Systematic Training and Redevelopment program, more familiar to most people by its abbreviated form, STAR. Set up under the U.S. Office of Economic Opportunity, the Office of Manpower Automation and Training of the U.S. Department of Labor, STAR is a new light for the underprivileged of the state. Offering basic education courses in reading, writing, arithmetic, social studies, and skills needed for obtaining employment, Mississippi was fortunate to be chosen for the program.

Two years ago, the Catholic Diocese of Natchez-Jackson initiated the program and contributed space for training centers across the state at its own expense. The diocese, which has always had a long history of concern for the

Nearing the completion of a first-class job in upholstery.



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Just a few of the many vegetables that this garden is producing in the cotton belt.

poor and underprivileged, met the qualifications demanded by the government, and money to the sum of nearly $8,000,000 was allocated for a two year period of time. The refunding of the program is still pending at this writing. The amount of good that has been realized through the instrumentality of the program is monumental. To get a better insight into the workings of the organization the author visited key centers. There are fifteen such centers in the state and nineteen training locations.

Setting out on a bright hot summer day I soon found myself rolling briskly through the green hills heading for the territory known as the DELTA to Mississippians. This was my first trip into this region so I didn't know what to expect. My first stop was the center at Greenville. It seemed that I came at the wrong time. A cycle course had just been completed and the staff was in the process of evaluation. Or had I come at the wrong time? To the contrary, for perhaps this was the best time to have come. Those people "in the know" could give me a genuine and true picture of the program. Everyone was doing his or her homework! Having gathered an overall picture of the work accomplished, I went on my way to Mound Bayou. They too were in the process of evaluation. Here I learned, among other things, that the local pastor, one of my own confreres, Father Joseph Guidry, S.V.D., had donated some of the acreage of the parish to the STAR program as an experiment in determining the agricultural capabilities of the land. There stood before me, in the blazing heat of the afternoon sun, a fructous garden — indeed a contrast to the miles and miles of cotton fields in the surrounding landscape. This garden served two purposes — it helped those enrolled in the program learn farming methods and the produce benefitted the hungry stomachs of the area.

My next stop was Greenwood, Mississippi. Here I saw an evening class in session. All the members of the class came to this session on a voluntary basis. The eagerness on the faces of the class reflected that of a child and his piece of candy. I had almost forgotten to mention that this class was literally jammed packed. It was truly invigorating to see the quest for knowledge replacing the rioting plaguing the country. I was also informed of a highly successful experimental class conducted much on the line of the Montessori method. The people in this particular class, deprived of certain childhood experiences because of environmental, cultural, and economic deprivation, excelled all expectations. Originally classified as non-educable, these adults, thirteen in all, came up to the learning age of six years within the brief span of three months. All came up to a high rating on personal identity by the last test. They had acquired a feeling of worth to themselves and to the community.

From Greenwood I proceeded to

Canton, Mississippi, where I visited the sewing machine vocational training department recently moved from Greenwood. This center was serving three neighboring communities. After a tour of the facilities, I visited the basic education center in Canton. I learned of the immeasurable good that was being done through the referral services. I dashed down to Jackson for the night, and visited one of the two centers serving the city the next morning. After a brief visit to the Central Office I headed for home, intending to stop off at one or the other coastal centers. However, I had a fairly good sampling of the program, and a pattern had been established which negated the necessity of stopping. I had previously visited one coastal center and knew that it portrayed the same picture given by the other centers. What had I found on this trip?

STAR was doing the job assigned to it. In case after case I was amazed at the number of success stories. Take the case of "Mr. X." "Mr. X," after learning to spell and write his name, found out why he had received so many traffic tickets — he couldn't read. The first traffic sign he learned to recognize was the STOP sign. "Mr. Y" never realized he was a talented singer until the talent show of the cycle came around. Now he has his own singing group and is heard weekly on a local radio station. Or take the case of "Mrs. A." She is alive today because of the follow-through services rendered by a local STAR center. Had she not enrolled in STAR she would have been totally blind within weeks and dead within months. Through STAR "Mrs. B" now owns her own business, whereas she had formerly been a recipient of welfare. "Mr. Z" entered THE PROGRAM WITH A YEARLY FARMING INCOME OF APPROXIMATELY $750.00. Through the vocational training program "Mr. Z" acquired a skill and is now earning better than $120.00 a week. There are hundreds of similar stories but space does not permit the author to elaborate on them. However, as it is in almost any program or way of life, there is a minority of what could be termed as failure cases. By far the successes tower over these.

STAR has had its problems too. One of the most difficult tasks that it had to overcome was to convince local authorities that STAR had no ties with any civil rights organizations. To be sure, this was a difficult assignment considering that any federal program that seeks to help the underprivileged is automatically "suspect" in the state. Having done this, STAR was faced with overcoming established lifetime patterns, patterns of cultural, economical deprivations as far as the trainees were concerned. Added to this factor, predominantly in the Delta region, is the matriarchal household. Fifty six per cent of the households are headed by women. Many are on welfare and find job opportunities next to nil. One thing impressed the author more than anything else. STAR has influenced more people than can be measured. In-

This is the beginning of a newly-acquired skill that will give new meaning to the individual's life.

Sewing machine vocational training class in operation.

directly thousands of people have benefitted through its program. This holds true especially for its referral program. One fact worth noting is that hundreds of people, enrolled in the STAR program, received some medical attention through means of eye tests, communicable disease tests, etc. For many this was the first such contact with improved health. Another outstanding accomplishment is the acquired sense of responsibility on the part of the trainee. New meaning has been given to once meaningless existence; society had received a rejuvenated, determined, and concerned individual through STAR. The waiting lists are overcrowded—the word has caught on. Education is clamored for. It has also been a rewarding experience for the staffs. It is a mutual learning process.

STAR is offering the state and country a sterling program. It is estimated that there are some 278,000 people throughout Mississippi, age 18 and over, who are eligible for the STAR, Inc. training program. Thus it is easy to see that the program has just begun to scratch the surface. STAR has been overwhelmingly successful in the sense that it has given an idea of how much still has to be done. It is a tremendous beginning, and one would hope and pray that Congress will renew the contract for a longer period of time, until the time comes when this program can be phased out. Until that day, Mississippi's future is built upon such programs as the Systematic Training and Redevelopment method.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- CUT ON LINE ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

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DIVINE WORD Messenger

"THE LITTLE SINGERS AND DANCERS OF KENGE"

REPORT ON TEXAS MISSIONS — 1967

CONCLUSION: TUFT'S MISSISSIPPI MISSION

32 YEARS IN GOD'S VINEYARD OF THE SOUTH

SEPT.-OCT.
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(Write L after each name for Living, D for Deceased)

FOR ONE YEAR .....

PERPETUALLY .....

Offering given by:

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.....

Send certificate to:

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 44 / No. 5 / September-October / 1967

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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COVER:
The Little Singers and Dancers of Kenge and their director, Father Bernard Van De Boom, S.V.D., greet the Holy Father, Pope Paul VI, after their performance.

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The MESSAGE

from the Editor

Rev. William J. Kelley, S.V.D.

This past summer has offered the American people a golden opportunity for a critical self-analysis of its democratic principles and what still remains to be done. From coast to coast, society was plagued with the enormous task of coping with surging problems. The ills of modern society came to the forefront without much prodding. The gamut seemed to have been covered in one way or another: a major railroad strike, racial riots in the metropolitan areas, the emergence of hippies, protests both pro and con in reference to American involvement in the Vietnam War, a massive teachers strike at the beginning of a new school year, a general increase in the crime rate, etc. The various symptoms which caused these ills have been diagnosed by the experts who have come up with possible solutions. They seldom seem to be at a loss for giving the right answers. Their conclusions are usually the same: something has to be done NOW. Preventive measures are established hoping that some temporary relief will ensue. The problems, or ills, subside for a while until some latent spark is ignited once again. The familiar cycle is repeated **ad nauseam.** Not pretending to be an expert, I would be the last in the world to hazard criticisms. It is left up to social scientists to evaluate the situations at hand and provide society with permanent solutions.

As a priest, on the other hand, I have the obligation to speak out about these ills insofar as they directly involve God's moral law. Whenever, and ONLY whenever, the Judeo-Christian principles of the love of God and the love of neighbor, in their most idealistic form, are put into practice, will man appreciate the rights and obligations of his fellow man. This idealistic form is not something beyond the reach of man. On the contrary, Almighty God commanded it, Christ preached and put it into practice, and invites all to gain eternal life by adherence to His commandments.

In our pluralistic society religion has taken on the appearance of being a socially-accepted medium whereby, if one wants to be with the "in-group," one had better be seen in Church on Sunday. As for the rest of the week, it would seem to be another story. God's laws and precepts are made for everyday. He meant them to be so much a part of us that they are to become, in all reality, second nature to us. If people would see in each and every creature the indwelling of God's Spirit, many of the ills which haunt society and the world would be buried once and for all. Being realistic, however, it is not very likely that a mass conversion is about to take place. Free will is too deeply involved and human nature can play havoc if left to unbridled discipline.

What does count is not what others think, say, or do. A person has to stand on his own two feet. Reared in the Judeo-Christian tradition one is fully aware of how God expects him to act in any given situation. If he is faithful to His inspiration and acts accordingly, he will be rewarded. If he goes contrary to his better judgments, he is unfaithful to God, himself, and his neighbor. He will never become a mature adult, a total personality, a useful member of society. And what is more needed at this time than such a person! One has to be a credit to God and man, not a deficit. Everyone has to do his or her part to create a better atmosphere for carrying out God's will on earth.

The Singers and Dancers of Kenge at Leopoldville

Father Bernard Van den Boom, S.V.D., and his famed group of "Little Singers and Dancers of Kenge" arrive at Rome International Airport. They performed for His Holiness, Pope Paul VI at the Vatican. Making a tremendous impression wherever they went, the Little Singers and Dancers have gained international prominence for their artistic abilities.

Father Bernard Van den Boom is a Divine Word Missionary who went to the Congo in 1951. He is a musician, and during his years of mission life in the diocese of Kenge (province of Bandundu), has learned to understand and appreciate the native songs and dances.

Early in 1964, he was named pastor of Kenge, and in November of the same year he organized the group of the "Little Singers of Kenge."

Father's desire is to preserve the rich and artistic heritage of the country and to develop a musical culture among youth. The group numbers 120 members: boys between the ages of 8 and 18 years.

In July of 1965, the "Little Singers" made their debut at Leopoldville, where they received much encouragement. Since then they have become known officially as "The Little Singers and Dancers of Kenge."

They have recently completed a tour of Europe and were featured at Expo-67 in Montreal, Canada.

Extract from *Kongo Ya Sika*
(May 15-21, 1966)

On several past occasions we have published the efforts being made to benefit our youth: to give them work, resources, training; to sustain them in their difficulties and to bring a little joy into their lives.

We have visited Kibboutz St. Martin, St. Paul's Circle, Leopoldville, the Crossroads of Youth; we have assisted at the meetings of the JOC (Young Christian Workers), the Guides and Scouts, etc.

Today we want you to meet the Little Singers and Dancers of Kenge. The aim of this particular group is to develop an artistic culture in our youth as well as to preserve the tradition of our ancestors.

The problems of youth are many. Numerous also are the means to help and safeguard these young people who are the future of the Congo. We have confidence in them and in our efforts to aid them.

OFFERING A STRIKING CONTRAST OF TRAVELLING OUTFITS AND NATIVE COSTUMES, THE LITTLE SINGERS GIVE THEIR RENDITION OF THE MASS COMPOSED BY FATHER VAN DEN BOOM entitled "Missa Kwango". One of the boys is seen holding a copy of the Mass.

THE BAPELENDE SINGS

A child wandered into the forest where he met a giant covered with thorny prickles! The giant seized the child and locked him up in his tam-tam. Every time the giant beat his drum, the child began to sing . . . And everybody listened in astonishment! The show had begun . . .

Returning this past Easter vacation to the Capitol with a new program, they are no longer merely the "Singers of Kenge" but now the "Singers and Dancers of Kenge." Their new variety show is a better-than-ever performance. Lively rhythm and music, colorful costumes and scenery add that professional touch to their song and dance acts.

These are a few of the places in which they have entertained: St. Joseph's (Kinshasa), St. Dominic's at Limete, two performances at the Albert College, and a show at the Dutch Club. Then on to the Lovanium University, the Central Hospital for the sick, and in the concert hall at the Zoo for the benefit of the under-privileged children. We should give special mention of these two latter shows which delighted the sick in the hospital and morally uplifted their less fortunate brothers. Let us mention also the "Mass Kwango," sung in the church of Our Lady and broadcast over the National Radio station.

So, you see, we have a full top-notch program and budding professionals as well!

To those who have lived in the wild of the African jungle, mention of this might arouse nostalgic memories of nights spent dancing in the moonlight. But probably for the town's people of Leopoldville, this has been an eye-opener. The audience was charmed and captivated by their fine, clear voices and beautiful scenes; the perfect rhythm of their movements, sometimes graceful and light, again quick and vigorously beaten out with their feet. Songs revealed the joys of youth and the sorrows of the orphan, while scenes portrayed the hunt and strange legends.

Let's glance at the program composed of two parts: the first being a series of popular songs from different countries, such as "High Up on the Mountain" or Negro spirituals in English or Kikongo. (One such pathetic song: "God, I am an Orphan" . . .). The first part of the program is similar to that of last year, until the scene changes, and a line of gay rhythm boys come swinging onto the stage: Pretending to have come from New Orleans, they put on a real show from "down yonder." Costumed in brightly colored shirts and slacks, they sing and dance to the accompaniment of guitars and castinets. And to show what comedians they are, the boys smile all the while — but because they wear such huge straw hats, all the audience can see are their white teeth!

In Lingala they sang "Marguerite," a song well known in Leopoldville. But their well harmonized rendition was much more beautiful than that which one hears in the jazz of the Capitol!

Any criticism of their performance? Someone suggested that the songs could have been longer. But this just goes to show how much they enjoyed the singing.

In long procession the 120 boys marched — all dressed in loin cloths made with rafia. This is known in these parts as "the loin cloth initiation." A headband decorates their forehead. They perform their native songs and dances, singing in the various dialects: Kimbala, Kipelende, Kiyaka, Kilspoko, Kigono. Such songs express the folklore of the Kwango country.

Then an added attraction to the show: a group of younger boys dressed in musk skins, headdresses made of monkey hair, collars beaded with pearls and decorated with bells which hang from their necks and criss-cross their bodies. Here there is real acting in scenes such as "Kenge Ka Lubumbwa" — the legend of the Kengele chief who died and was turned into a pig. Recognized at the hunt, he was wounded by an arrow but somehow escaped . . .

In some of the acts the dancers became "hyperactive." And as they leap and stamp, everything vibrates: the ground, their loin cloths, collars, bells, hands, voices. In such a performance, so natural to the boys, Father doesn't have to direct them!

This, then, is the African theatre:

This young man keeps a constant beat for the dancers as they go through their native routine.

everything done in graceful rhythm, song and dance. But there is something missing — and that is the dust! In the village square, the beating of the feet raises great clouds of dust. Illumined by the fire, this dust creates the illusion of a golden halo in which the dancers rise and disappear — adding a mysterious atmosphere to the night. Also missing are the deep and loud adult voices and their resonant gongs

It looks as if he wants to tell his friend that he has just hit upon a lion crawling through the grass and that he could use some help in capturing the prize specimen.

Twisting and turning to the rhythmic beat of the drum and singing takes a lot of energy out of one. But this young man could hardly care less as he dances in praise of God.

which usually overpower any melody and young voices.

To create an environment similar to that of the village, the lighting system must be adapted. Not the brilliant lights found in the Albert College: violet, blues, reds, and greens. The needed colors are the brown of the body, the yellow ochre of the loin cloths, and the red of the walls lit up by the fire.

I could give many more details, but I hope that the pictures more than my poor words will give you some idea of the brilliancy, lustre, poetry and rhythm to be found in the song and dance of the "Little Singers and Dancers of Kenge."

In the village, the dancers are tired; their voices are hoarse. The crowds are dispersing; the gongs are silent; the fire is dimming. Finally, the curtain falls: the show is over! "Bravo! Bravo!" — over and over.

Just to mention one gesture of appreciation: At the Central Hospital, the audience slipped 50 to 100 franc notes into the pockets of the front row-dancers. Everyone in the village was enthusiastic and expressed great admiration for these "Little Singers and Dancers."

REPORT ON THE TEXAS MISSIONS — 1967

by William J. Kelley, S.V.D.

St. John's Church — Luling, Texas.

Attending the first Solemn High Mass of Father Ira Lott, O.M.I., in Austin offered the editor a golden opportunity to take a first-hand look at the Divine Word Texas missions. Using Holy Cross Rectory as home base, the surrounding missions were easily accessible, each within an hour's drive of the other with the exception of Waco, situated a hundred miles north of Austin.

LULING

Driving into the small community of Luling, with a population of about 4,000 people, I had little difficulty finding St. John the Evangelist Church, for it is the only Catholic Church in the rural community. Formerly located in San Antonio Diocese, St. John's is the only consecrated Church in the Austin Diocese. A church receives the status of being consecrated only when it has been payed *in toto* prior to its dedication. Such was the case with St. John's. The parish is comprised of approximately 95% Latin Americans who are economically poor. Deprived of many of the educational opportunities in the past, the people are beginning to realize the necessity of education more and more. What is really needed in the area is one stable industry which could brighten up many of the lives of the people, who have to be content with menial jobs.

Confraternity of Christian Doctrine (CCD) classes area held each day except Fridays, and Father Peter De-

Father Michael Bodnar, S.V.D. of St. Margaret's parish, Luling, visits one of his sick parishioners.

St. Margaret's Church and Rectory, Giddings, Texas.

Boer, S.V.D., pastor has the help of the laity in teaching these classes. Father DeBoer envisions a new catechetical center in the future. Membership at St. John's consists of 200 families.

GIDDINGS

Cutting across a farm land road I headed east to the slightly smaller town of Giddings, set along the main road from Houston to Austin, route 190. A typical central Texas community, Giddings reminds one of a town where an old fashioned cowboy movie could be made on location. St. Margaret's parish is likewise the only Catholic parish in the town of 3,050. The Church comprises 62 families, of which 50% are Latin Americans and 50% Anglo-Americans. When I arrived, I found the pastor, Rev. Michael Bodnar of Duquesne, Pennsylvania, a former New Guinea missionary, preparing registration for the CCD program. Enrolled in the program are 88 children from grade two through high school. Parents teach the primary grade catechism in the home. The laity are deeply involved in the CCD program with four women instructing children. Classes are held each day of the week, sometimes two classes a day. Father Bodnar envisions putting up a new catechetical center for the parish. He is very enthusiastic and pleased to report on the frequent reception of the Sacraments. On a tour of the church facilities, Father pointed out the necessity of getting new pews for the people, as the present ones are outdated.

Father Bodnar, S.V.D., pastor, gives opening remarks to the Confraternity of Christian Doctrine grammar school class.

After hustling over to the CCD school held in the old church for a couple of pictures, the accommodating priest took me on a tour of some of the poorer sections of Giddings. Here I saw, perhaps, the worse poverty I had ever seen. Words cannot describe the living conditions of one place I visited. He was quick to point out that they were paying rent for the use of the premises. Rent? for that? Incredible! Like Luling, Giddings is in need of one industry for employment opportunities.

Attached to the parish, about fifteen miles away, is a mission — St. Mary's in Pin Oak. It comprises 26 families, made up of the descendants of early German settlers.

AUSTIN

"A parish that was buzzing with excitement" would be the best description for Holy Cross Church while I was there. Formerly under the direction of the Holy Cross Fathers, the Divine Word Missionaries received care of the parish in 1960. Made up of 85 families, inquiry classes are held five times a week with a yearly average of 12 to 18 people taking part in them. Father Clement Mathis S.V.D., pastor, also conducts CCD instructions for the school-age children and teenagers.

There is an active St. Vincent De Paul Society, among other organizations, functioning in the parish. Under the Holy Cross Fathers a hospital and school were maintained but have been since discontinued.

Without a doubt the main event of the parish was the first Solemn High Mass of one of its own sons Father Lott, O.M.I. The spirit of cooperation and work done in preparation for the event by the people was exemplary. Under the guidance of its hard-working pastor, the event was monumental in its minutest detail. For details, see the picture story on the First Mass in this issue.

Two parishioners have been singled out for their outstanding contribution to the betterment of the parish and the Church, Mr. and Mrs. James Edward Mosby. On October 15, they received the *Pro pontifice et Ecclesia* medal at 5 p.m. ceremonies in the Adoration Convent. Bishop Louis Reicher, Bishop of Austin, presented the award on behalf of Pope Paul VI. They are the parents of eight children, all of whom are products of Catholic schools in the grammar and high school grades and with the exception of a younger boy, age 11, either have finished or are presently in college. One son is studying to be a doctor at the University of Texas.

WACO

Initially the parish of St. John the Baptist grew out of a mission, St. Peter Claver, established in Tyler, Texas by Father Henry Marusa, S.V.D. Having started with two Colored families who had to come to Waco from Louisiana in 1952, the parish has grown slowly over the years. The main reason is that it is located in a predominantly Baptist city where much fear and apprehension of the Catholic existed. To a degree this fear still remains in much of the population segment. Once it is overcome, the parish will grow rapidly.

A kindergarten was established in September of 1952 but has since been discontinued. Over the years a total of 152 persons have been baptized at St. John's. Many were baptized and moved out or belonged to the military personnel stationed at James Connally Air Base where Father Vance Thorne, S.V.D., pastor, acts as an auxiliary Chaplain. At the present time there are 75 Catholics in the Parish. Instruction classes are held twice a week; religion classes are taught by three Sisters, Daughters of Charity, who come over from Providence Hospital. Approximately 40 children are enrolled. Functioning in the parish is the St. Vincent de Paul Society and a newly-formed Ladies Auxiliary. The annual parish raffle will take place at the end of November.

Yearly meeting of Diocesan St. Vincent de Paul Society was held at Holy Cross in September.

Worth noting is the reason why the name of St. John the Baptist was chosen as titular patron of the parish. Perhaps the reader has already guessed it. Because of the territorial location, a predominantly Baptist community, it was hoped that much resistance could be broken down by choosing this title.

Another point worth mentioning is the story behind a large oil painting at the rear of St. John's Church. It is that of the "Last Supper." This painting came to St. John's from Burma. It has an intersting history about which the reader, I am sure, would like to know. It dates to World War II:

Merrill's Marauders, a military outfit, whose number of 3,000 men had

LAST SUPPER PAINTING WHICH MADE ITS WAY FROM BURMA TO WACO — It measures 5½ feet by 11 feet.

been cut down to 84 survivors, were stationed on Burma. One of the survivors was Catholic Chaplain Rev. Edmund J. Flemming, who has since passed away. Another survivor was an airman, Peter Travoto of Brooklyn, New York. He had graduated from art school but his only art work at that time consisted in painting Smoking Signs in the 14th Evacuation Hospital on the Burma Road. Father Flemming recalled, "when we were evacuated the first thing we did was to build a chapel. We built it of teak wood and concrete and put a thatched roof on it." The original plan was to have three paintings on the walls of the chapel with the "Last Supper" above the Altar.

Airman Travoto got together some materials for the paintings but not without difficulty. Col. L. N. Swanson, commanding officer of the outfit, was enthusiastic over the idea and saw to it that some paints were flown in from England from a company having the reputation of making the best in the world. The picture was to be 5½ feet by 11, but no canvas of that size could be found in the Assam district of Burma; so finally, some pieces were found in Bombay which when glued together made up the required size.

The scene is an original interpretation of the "Last Supper" for the 12 Apostles are placed differently than most conventional pictures of the "Last Supper". Based on the breviary and a couple of Indian art pictures, one finds Judas in the foreground without a halo. On Christ's right is St. John and St. Matthew on the left. Airman Travoto started his work in 1944, worked on it for 12 months and completed it in 1945. Then he was shipped home, and the portrait stayed behind in the chapel as a gift from Airman Travoto to Father Flemming, nicknamed "Bishop of Assam" by his men.

Why was the "Last Supper" chosen as subject for the painting? Father Flemming said that the boys had been away for twelve months, and "I wanted to get them back practicing their religion as fast as I could, especially receiving Communion."

In 1946 Father Flemming rolled up the painting, when the evacuation center was closed, and took it home to Worcester, Massachusetts. One patron, who was collecting World War II art, offered him five thousand dollars for the work. "I didn't want to sell it. I hoped some day to have a church of my own and planned to put it over the Altar," he said. When he was recalled to active duty, he decided to give it to his good friend Father Stanley Gootee, S.V.D., former pastor of St. John the Baptist Parish.

TUFT'S MISSISSIPPI MISSION

PART II

CHILDREN ARE THE VICTIMS who suffer most from poverty, hunger and poor medical care in many parts of the rural South.

For the Negro in Bolivar County hospitalization is a last resort. Hospitals are where you go to die, or when the pain is so bad you can't stand it any more.

There are six hospitals in the county with from 12 to 101 beds. But like the doctor, they all demand cash in advance. For the poverty stricken patient of rural Bolivar County the hospital has a ready answer, "The charity hospital is in Vicksburg." With no money and no transportation, it could just as well be on the moon — for many there is no way to reach Vicksburg, 100 miles away.

For those with money or a plantation owner who will "make arrangements" there are white hospitals and black hospitals. The exception is Bolivar County Hospital which admits whites, and Negroes who can pay, but has not met the Federal civil rights requirements for Medicare participation. The hospitals available to the Negro of Bolivar County are understaffed, underequipped and hold little resemblance to the teaching centers found in most major cities of the nation.

The all-Negro community of Mound Bayou made an heroic attempt to meet the problem of hospital care with the establishment of Taborian Hospital. Taborian Hospital was built in 1941 by a Negro fraternal order at a time when Negroes were treated in the basement or not at all. The Taborian with 44 beds was never more than a valiant effort, and today is hopelessly behind the times and going steadily in debt. Staffed by one full-time physician, one resident on a rotating basis from Maharry Medical College and one nurse for each shift, the Taborian cannot hope to provide the resources of modern medicine.

The 23-bed Sarah Brown Hospital, also in the Negro community of Mound Bayou, was built as the result of a

LAST SUPPER PAINTING WHICH MADE ITS WAY FROM BURMA TO WACO — It measures 5½ feet by 11 feet.

been cut down to 84 survivors, were stationed on Burma. One of the survivors was Catholic Chaplain Rev. Edmund J. Flemming, who has since passed away. Another survivor was an airman, Peter Travoto of Brooklyn, New York. He had graduated from art school but his only art work at that time consisted in painting Smoking Signs in the 14th Evacuation Hospital on the Burma Road. Father Flemming recalled, "when we were evacuated the first thing we did was to build a chapel. We built it of teak wood and concrete and put a thatched roof on it." The original plan was to have three paintings on the walls of the chapel with the "Last Supper" above the Altar.

Airman Travoto got together some materials for the paintings but not without difficulty. Col. L. N. Swanson, commanding officer of the outfit, was enthusiastic over the idea and saw to it that some paints were flown in from England from a company having the reputation of making the best in the world. The picture was to be 5½ feet by 11, but no canvas of that size could be found in the Assam district of Burma; so finally, some pieces were found in Bombay which when glued together made up the required size.

The scene is an original interpretation of the "Last Supper" for the 12 Apostles are placed differently than most conventional pictures of the "Last Supper". Based on the breviary and a couple of Indian art pictures, one finds Judas in the foreground without a halo. On Christ's right is St. John and St. Matthew on the left. Airman Travoto started his work in 1944, worked on it for 12 months and completed it in 1945. Then he was shipped home, and the portrait stayed behind in the chapel as a gift from Airman Travoto to Father Flemming, nicknamed "Bishop of Assam" by his men.

Why was the "Last Supper" chosen as subject for the painting? Father Flemming said that the boys had been away for twelve months, and "I wanted to get them back practicing their religion as fast as I could, especially receiving Communion."

In 1946 Father Flemming rolled up the painting, when the evacuation center was closed, and took it home to Worcester, Massachusetts. One patron, who was collecting World War II art, offered him five thousand dollars for the work. "I didn't want to sell it. I hoped some day to have a church of my own and planned to put it over the Altar," he said. When he was recalled to active duty, he decided to give it to his good friend Father Stanley Gootee, S.V.D., former pastor of St. John the Baptist Parish.

TUFT'S MISSISSIPPI MISSION

PART II

CHILDREN ARE THE VICTIMS who suffer most from poverty, hunger and poor medical care in many parts of the rural South.

For the Negro in Bolivar County hospitalization is a last resort. Hospitals are where you go to die, or when the pain is so bad you can't stand it any more.

There are six hospitals in the county with from 12 to 101 beds. But like the doctor, they all demand cash in advance. For the poverty stricken patient of rural Bolivar County the hospital has a ready answer, "The charity hospital is in Vicksburg." With no money and no transportation, it could just as well be on the moon — for many there is no way to reach Vicksburg, 100 miles away.

For those with money or a plantation owner who will "make arrangements" there are white hospitals and black hospitals. The exception is Bolivar County Hospital which admits whites, and Negroes who can pay, but has not met the Federal civil rights requirements for Medicare participation. The hospitals available to the Negro of Bolivar County are understaffed, underequipped and hold little resemblance to the teaching centers found in most major cities of the nation.

The all-Negro community of Mound Bayou made an heroic attempt to meet the problem of hospital care with the establishment of Taborian Hospital. Taborian Hospital was built in 1941 by a Negro fraternal order at a time when Negroes were treated in the basement or not at all. The Taborian with 44 beds was never more than a valiant effort, and today is hopelessly behind the times and going steadily in debt. Staffed by one full-time physician, one resident on a rotating basis from Maharry Medical College and one nurse for each shift, the Taborian cannot hope to provide the resources of modern medicine.

The 23-bed Sarah Brown Hospital, also in the Negro community of Mound Bayou, was built as the result of a

schism in the fraternal order that founded the Taborian and has perhaps even fewer resources to offer.

PATIENT'S FEELING

One middle-aged patient with a combination of complaints, including a bleeding ulcer and inflamation of the pancreas, summed up his feelings about care in the Taborian: "They says I needs surgery but I don't want no cutting here. I'm going home." One of the staff residents put it this way, "If it is a routine case and there are no complications we are all right. If it is a complex case, or something goes sour — then we are in over our head; because we lack equipment and staff."

The hospital resources of Mound Bayou — and those of the Negroes in Bolivar County — are about to make a giant leap forward.

Tufts University is establishing a health center in Mound Bayou with $1.2 million from the Office of Economic Opportunity. The health center will provide out-patient care, but the Tufts project still clearly needed a facility where patients could receive modern hospital care. With leadership from Tufts and Mahany, the community of Mound Bayou has received a separate grant of $1 million from OEO to modernize, equip and staff the Taborian Hospital as the community hospital.

The Sarah Brown will be converted to a dental clinic and offices for physicians. The Taborian and Sarah Brown will become the property of a community corporation rather than the fraternal orders.

MODERN FACILITIES

The money will be used to create a modern operating room, labor and delivery suites, to fix the roof which leaks, to provide modern x-ray and laboratory facilities. The funds will provide new beds, more full-time staff and a specific budget for charity care. In addition the 12 doctors at the health center, including pediatricians, surgeons, internists and a psychiatrist, will serve as a visiting staff at the new community hospital.

This new community hospital is the first tangible spin-off of the Tufts project in Bolivar County. Things are looking up in Mound Bayou, but in other parts of the county it is business as usual. In the town of Rosedale, not far away, Negroes are treated at the Noble Clinic and Hospital because they are not admitted to the local white hospital. This hospital has no full-time nurses and the operating room is separated from the wards by a cloth curtain. A single doctor owns the establishment.

BRING MEALS

Patients who go to this hospital expecting to stay more than a few days bring their own fork and cup and make arrangements with relatives to provide their meals. "We know it's bad, but we're caught between a rock and a hard place. When you think you're dying or the pain is so bad you can't stand it—that's where you go because it's all there is," was the explanation of a local civil rights leader.

Asked about conditions at the Noble Clinic and Hospital, Dr. Dominic Tumminello, the county health officer, replied: "Let's just say the county will no longer send patients there, and the matter has come to the attention of the state health officials."

As one Tufts official put it, "When the white power structure begins to worry about conditions for the Negro in Bolivar County, you better believe things are bad."

A Negro preacher summed up the hospital situation in Bolivar County this way, "In Bolivar County hospitals are for those that can pay, and if you happen to be colored you ain't going to get no miracles for your money. Tufts is coming and one day things is going to be better."

STARVATION LEADING MEDICAL PROBLEM IN BOLIVAR COUNTY

Malnutrition, starvation, hunger — this is the leading medical problem of Bolivar County. No money means no

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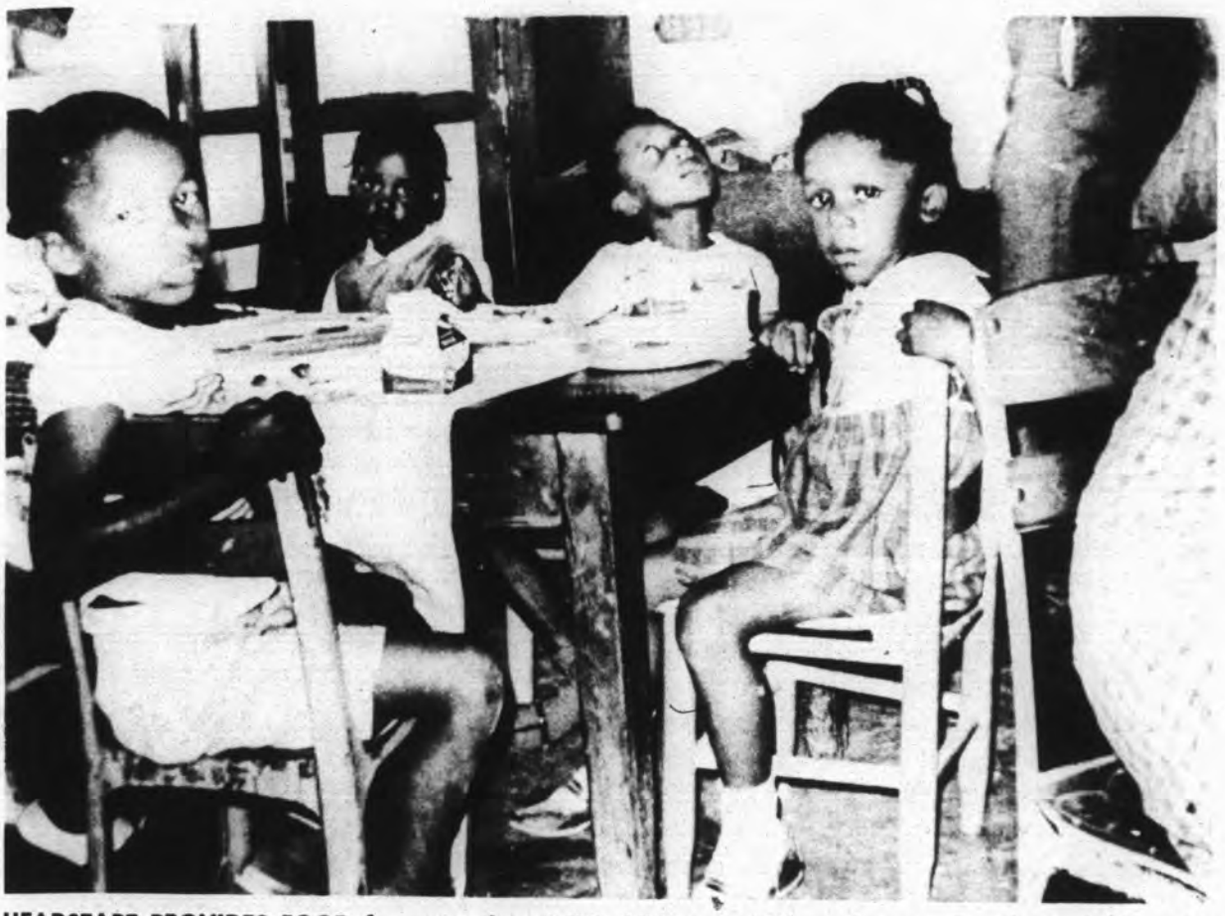


HEADSTART PROVIDES FOOD for more than 1400 children in Bolivar County. For these children the only source of protein is the headstart program.

meat for thousands of Negroes in rural Mississippi. Health for human beings, especially children, demands protein. Children with the great swollen bellies that mark the protein deficiency disease called kwashiorkor dot the countryside. The dictionary defines kwashiorkor as "a nutritional disease of children associated with a maize diet, occurring in Africa."

These children live in Mississippi on a diet of cornbread, grits and Kool-Aid. The effects of malnutrition are staggering and afflict every part of the body. Skin disease is rampant with most children suffering from rashes, boils, dryness and shrinkage due to malnutrition, ulceration, impetigo or abcesses.

Prolonged protein deficiency in some children has caused the body to consume its own protein tissue. Wasted muscles are the result. Too little calcium and other minerals causes a bone disease called osteoporosis — documented by numerous children in Bolivar County. Spontaneous bleeding from the nose or mouth and evidence of internal hemorrhage is not uncommon and can be attributed to hunger over weeks and months.

A team of physicians who recently toured other parts of Mississippi reported in part: "We do not want to quibble over words, but 'malnutrition' is not quite what we found: the boys and girls we saw were hungry — weak, in pain, sick, their lives are being shortened — they are in fact visibly and predictably losing their health, their energy, their spirits. They are suffering from hunger and disease and directly or indirectly they are dying from them — which is exactly what 'starvation' means."

While the physical effects of starvation are horrifying, in the opinion of many experts the mental and emotional effects are even more significant. "The child who grows up hungry and is subjected to the experience of living off the table scraps of a neighbor fami-

ly is probably scarred for life," a Harvard psychiatrist said.

There is growing evidence that the infant who is deprived of protein during the first 6 to 18 months of life will probably suffer permanent brain damage that cannot be overcome even with a balanced diet for the rest of his life. Physicians in Boston are aghast at the common explanation from Mississippi doctors who say, "We don't have to worry about brain damage here, the niggers are all breast-fed for the first year or two." Leading nutritional experts say this easy explanation simply is not true. "The fact is that in families with a severe food shortage the mother's milk dries up after a month or two, and the infant is fed grits or cornbread with molasses. The mother who breast feeds for a year or two isn't suffering from malnutrition," a physician and nutritionist explained.

DIET NEEDS

The cure for the physical, mental and emotional results of starvation is widely known and generally available: a balanced diet every day.

The Federal Government through the Department of Agriculture distributes food in most of rural Mississippi. The commodities program provides mostly surplus carbodydrates, thus perpetuating the problem it is trying to solve — lack of protein. The food stamp program is an effort to make balanced diets available to the needy. A family buys stamps for a small amount ($3 to $20) and gets up to $70 in stamps that are just like money when buying any kind of food, including protein.

DRAWBACKS

The food stamp program has two major drawbacks: first, many families have literally no money. They live in a world of barter and credit where cash does not change hands. Secondly, the local white power structure decides who is qualified for the food stamp program, and many Negro families with clear evidence of malnutrition have not been certified for participation. Mississippi officials contend there is no problem and Federal officials say the food stamp program is working well and constantly being improved. Most observers refuse to debate the issue and adopt a phrase from the law *"res ipsa loquitur"* — the matter speaks for itself.

Children are starving in Mississippi. A U.S. Senate subcommittee has officially informed President Johnson and the Secretary of Agriculture that it has found children starving in Mississippi. The Johnson administration response has been an announcement that the minimum stamp payment for a family of six will be cut from $12 to $3 and "program aides" will be hired to explain the food stamp program in Mississippi.

JUGGLING

As one Negro leader put it, "Johnson is just juggling figures. The Agriculture Department changes miss the whole point — there really are people here with no money, zero cash, and as long as Mississippi whites decide who will get food there's going to be hungry Negroes in Bolivar County."

Tufts University is establishing a health center in Bolivar County. The co-director Dr. H. Jack Geiger says bluntly: "The treatment for malnutrition is food. If necessary our pharmacy will stock food, especially protein, vitamins and minerals. I will distribute food by prescription, if that is the only way it can be done."

TEACHING SELF-HELP IN BOLIVAR COUNTY

Tufts University is moving into Bolivar County with a staff of more than 100 to demonstrate how medical care can be delivered to the poverty stricken of the rural South. There are 12 doctors to provide medical care, but the biggest single portion of the program is aimed at community action. *Community action sums up the staff that will help teach the Negroes of Bolivar County how to help themselves.*

Dr. H. Jack Geiger, co-director of the project, describes the Delta Health Center financed by the Office of Economic Opportunity as "the leading edge of what we hope will grow into a broad program providing all kinds of assistance from many government agencies." The pyramid of help will be built on successful delivery of medical care.

RESPONSIBLE

Primary responsibility for success of the medical portions of the program rests with Dr. Lee Kruger. Dr. Kruger is giving up his pediatric practice in Newton and will move with his wife and children to Mound Bayou "to make this thing go."

Some of the physicians who will staff the Delta Health Center are serving with the Public Health Service, some are from Boston and some are natives of Mississippi. Dr. Aaron Shirley, for example, is completing his residency in pediatrics and will join the Tufts project in Mississippi. He is the first Negro to complete a residency at the University of Mississippi Medical School.

NURSING STAFF

The nursing staff of 12 will include two highly trained "nurse midwives" who will travel the country side trying to bring better care to the pregnant women of Bolivar County. There will be four LPN's and eight nurses aides. Many of these positions will be filled by local people who can be trained for the job. *Noel and Cynthia Parris of Sharon will move to Mound Bayou, where they will make up the pharmacy staff of the new health center.*

Transportation is a major problem. The best health center in the world is of little value if the patients have no way to get to it for treatment. The Tufts project will have eight vehicles including ambulances, jeeps and station wagons with drivers to scour the country side for the invisible poor who need help, but can't get it.

The community action program will be run by John Hatch of Boston's South End. Hatch, associate director, brings a unique background to the job. A Negro who grew up on a plantation in Arkansas, he is a highly trained and skilled social worker.

Education is critical at every level. "You know they say ignorance is bliss, and the fact is you can't help these people until they understand something is wrong."

A CHANCE

Whether it is teaching people about powdered milk and balanced diets (which is the responsibility of nutritionist Cathy Mitchell) or teaching basic sanitation, or when to see a doctor — many of the Negroes of Bolivar County must be given the chance to learn what middle class American life is about. Interviews with high school seniors, who had graduated just weeks before, revealed the extent of the problem.

"No we don't have a health problem in Bolivar County; the people who have to see a doctor usually get to see somebody at some point," one bright young girl said. Another graduate, about to leave for a job in Chicago, said: "I guess the Tufts thing will be all right. If it can provide jobs for three or four people, it will really be worthwhile. It's not health that's our problem, it's jobs."

The ability to read and write, even a basic job skill or the ability to read the classified section of a metropolitan newspaper is worthwhile.

Dr. Geiger stresses: "We are facing up to massive migration. Many of these people are just waiting for the chance to go North. If we can make these people a little better able to cope we will have helped." Dr. Geiger and Dr. Count Gibson, chairman of the Department of Preventative Medicine at Tufts, who jointly have over-all responsibility for both the Delta Health Center in Mississippi and the Columbia Point project in Boston, are realists.

THREE OBJECTIVES

They do not expect to solve the problems of Mississippi or Boston over night with a few million dollars. They have three objectives:

1) *Demonstrate a solution to rural health care problems. They believe this may take five years and will require experiments in the delivery of care with extensive use of non-professional paramedical personnel.*
2) Document the extent and nature of the need. Drs. Geiger and Gibson are the first to say "we don't really know what we are getting into, we only have impressions at this point. When the problem is truly understood we will be better able to develop solutions."
3) *Create the mechanisms that will have an impact on the broad social and economic picture. The health project should be the means for "plugging in" private, academic and other government help.*

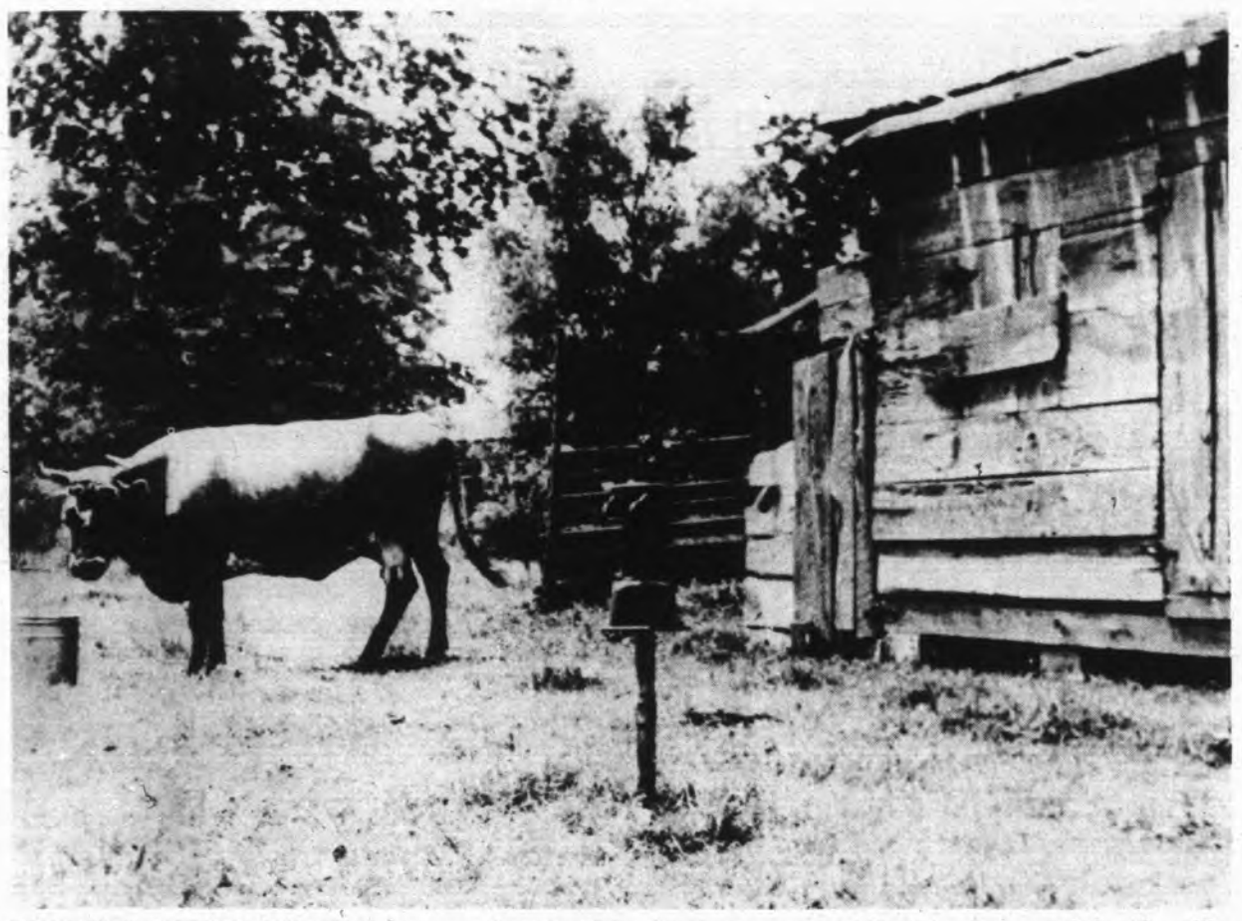
When more than 100 talented and dedicated people representing a broad spectrum of skills more into an area, things are bound to happen.

SIDE BENEFITS

The Delta Health Center won't open until Fall, but already there is action on several fronts. A movement is underway to bring a factory to Mound Bayou, efforts are developing to improve the schools, and there is about to be a housing boom in the community.

The residents of Bolivar County will have the opportunity to work side by side with skilled personnel and develop the same type managerial and planning skills.

Tufts University will bring far more to Bolivar County than medical care—the residents need more than medical help.



RESIDENTS OF THIS SHACK have no toilet facilities, not even an out house. Cow and family alike use yard which drains to provide water from a shallow well for drinking.

32 YEARS IN GOD'S VINEYARD OF THE SOUTH

By FATHER ANTHONY BOURGES, S.V.D.

Impressed with Father Anthony Bourges' life as a priest, Father Charles Burns, S.V.D., former editor of the Divine Word Messenger, asked him to give his reflections on 32 years of service in the Southern Missions. The Messenger is pleased to present this article with the hope that it will reflect, in some way, the zeal and fervor of a missionary priest dedicated to the service of God.

The author as a young priest in 1934.

FIRST ASSIGNMENT

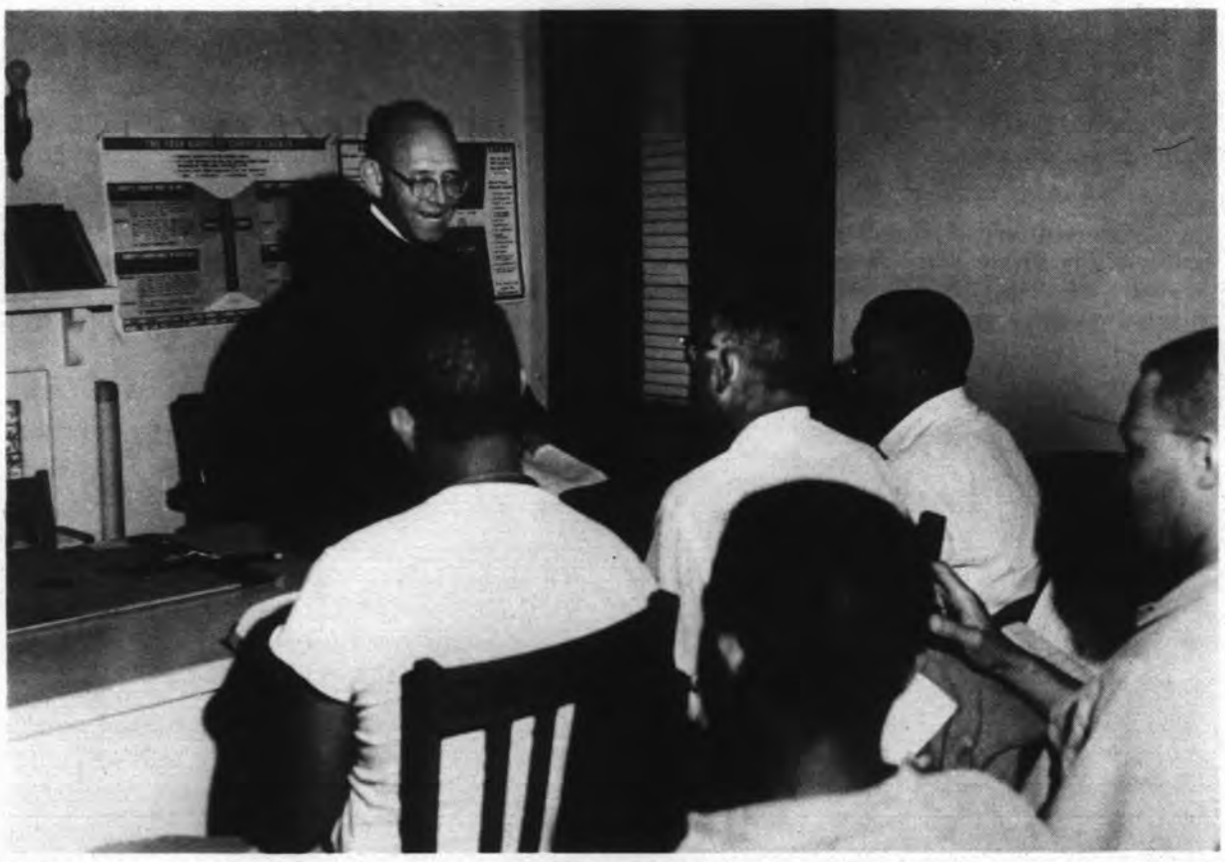
It was on a Monday, September 20, 1934, that Father Vincent Smith, a classmate (now deceased) and I arrived at the scene of my first assignment as a new priest. Lafayette, Louisiana, my home town, had been chosen as the sight for the beginning of a new parish to be called Immaculate Heart of Mary. Fathers Maurice Rousseve and Francis Wade, also my classmates, later joined us in establishing the parish under the guidance of Father Patzelt, the pastor.

The first thing we did was conduct a parish-wide visitation program. Fathers Rousseve and Smith worked one territory of the parish, while Father Wade and I contacted the people in the other sections. We found 2,000 Catholics and, much to our surprise, 198 invalid marriages. Our main concern, therefore, was to concentrate on rectifying these marriages. We were also engaged in preparing adult men and women, among whom many were from outlying rural districts, for their first Communion.

I was likewise busy teaching Catechism to the boys in our school. The girls attended Holy Rosary Institute which at that time was an all-girl institution.

One evening, while I was stationed, there, I overheard two men speaking below my window: "Ga ça! Je n'ai jamais pensé de vivre pour voir des prêtres de notre couleur." ("Look at that! I never thought I would live to see priests of our race.") The Colored people were pleased to see us, the first colored priests they had seen.

On another occasion one of our parishioners told me that I should visit "Tante Calla" (Aunt Calla). She had attempted marriage to a non-Catholic and subsequently joined another religion. Born a slave, "Tante Calla" was willing to return to the Church if she only had someone to teach her catechism, using her native tongue which was French. She remembered many of her childhood prayers in French. It wasn't long before she was able to go to confession and return to the Sacraments. I remember how humble I felt as a young priest giving "Tante Calla" absolution and Holy Communion after she had been away from the Sacraments for over 60 years. She was truly happy on that day. It



Father Bourges gives instructions to a potential group of converts. The zealous priest has brought many into the Church in his 32 years in the South.

was also my privilege to bring her Holy Communion each month until her peaceful death.

SECOND ASSIGNMENT

I was soon assigned pastoral work in Scott and Duson, Louisiana, the former, five miles from Lafayette, and the latter, a distance of ten miles. I took up this new assignment on Palm Sunday, 1936. Masses in each of the locations were held in the parish halls. My work consisted of home visitations and, in general, becoming acquainted with the spiritual condition of the flock.

Since we lacked a Church in each place, Father Patzelt, our pastor, received permission for me to perform marriages and baptisms in the people's homes. In Duson I taught catechism in Mother Katherine Drexel's rural school on the Anderson plantation; in the Ridge Settlement in the home of a Mr. Joseph; and in Scott, in the home of my uncle, "Nonc Toto." In the latter town the children had no school and could only speak and understand French. I gave two sermons in French each Sunday, one in Duson and the other in Scott.

One evening I received an urgent sick call. The person lived on the outskirts of Scott. There was no doubt about it, this woman was dying. When I got there, I found the one-room house crowded with relatives, friends and neighbors. Much to my surprise and dismay, I noticed some men sleeping on the floor, some snoring rather loudly, too. The poor young woman was living in concubinage. She and her consort were willing to marry, but I was faced with a problem, namely, "how could I manage to hear their confession in an environment such as this?" The Holy Spirit came to my rescue. I ushered all those awake outside. I proceeded to hear her confession and took him to the rear of the barn where I heard his confession. Then all those outside came back with me inside and I proceeded to anoint her. The marriage ceremony took

Always mindful of the sick and aged, Father Bourges talks with Mrs. Esclavon of St. Martinville, Louisiana.

place shortly afterwards amid the continued snoring of the men on the floor.

It was in August, 1937 that Father Wade and I moved into our new rectory in Duson. The new Church had been completed the previous Christmas. The Church at Scott had been finished at approximately the same time. By living in Duson we were able to give greater care to the people there as well as to the people in Scott and the Ridge section. Nearly everyone was Catholic, and we found ourselves preparing large Communion and Confirmation classes. Our other endeavors were aimed at maintaining and strengthening the faith of the people.

It has often been said that a deed done in Christ's name is rewarded time and time again. I recall an incident that happened in my life which bears this out. I was returning to Duson from Lafayette where I had gone shopping for some groceries. Having stopped to visit a family in Scott, I was informed about a sick man in need. The parents were out working in the field and had left two of their younger children to tend the home. When I asked to see the sick man, the children were reluctant to open the door to his room. And they had sufficient reason too. The room was the filthiest I had ever seen. There on the poor, dirty bed was the half-naked form of a starving man. After chatting with the man, I went out to the car and brought in some food for him to eat. Naturally he gulped it down hastily. He had also been neglected as far as the Sacraments were concerned, but wanted to receive them the next morning. By this time the mother and father of the household had returned. The mother was the daughter of this man and both she and her husband began to make all kind of excuses for his neglect. I informed them that I would be there in the morning to administer the Sacraments to him.

When I returned the next morning, I found the room scrubbed and the bed fixed with clean linen; the poor suffering man was also bedecked in clean clothes. Having heard his confession, I extended a cordial invitation to the family to come in while he received Holy Communion. While I was gathering the essentials he said in a very ardent tone, "Merci, Cher!" ("Thank you, dear!")

I thought that was the end of the episode until I related the happy experience to my mother the next time I went to Lafayette. She inquired as to the man's name. When I told her, immediately her face lit up in a radiant smile, and she said, "When I was about to give birth to you, he was the man that went for the mid-wife who delivered you."

THIRD ASSIGNMENT

In January 1939, Father Hugo Aubry, Provincial, visited and informed me that he was going to suggest to the bishop that I be appointed administrator of the parish of Lafayette. It wasn't long before the bishop appointed me, and I returned to Lafayette, first as administrator, then as pastor until 1950. My priestly work at this time consisted of daily cate-

chetical instruction in our school and evening sessions with a small group of adults. Coupled with bringing Holy Communion to our numerous old and sick people was the joyous task of teaching catechism to the country children of Mouton Switch and Coonville.

Without a doubt Immaculate Heart of Mary Parish brought me many happy days. While there I learned many lessons for life. Twelfth Street, the main thoroughfare of the parish taught me one good lesson. One evening I received an urgent sick call. All day long it had poured and the streets were in no condition for traveling. Before I even got out of the driveway I noticed that I had a flat tire. Hurriedly I snatched my little black satchel and started to walk. I was soon slipping and sliding all over the street, from one side to another. It was then, and only then, that I realized the sacrifice the people made when they came to the 5:00 a.m. Sunday Mass on such days. And the number attending Mass in those days was great.

As the administrator and pastor from 1939-1950 I helped care for the sick of Charity Hospital which was three miles away. I made regular rounds, on the average about three-a-week, not counting the numerous emergency calls. I always considered hospital work an essential part of my priesthood; it brought me many spiritual rewards. Here I gathered many cherished stories which I still like to relate in my sermons and instruction classes. Please allow me the privilege of telling just two of these experiences.

I always checked in with Sister to find out whom was on the danger list. One day she said she wanted me to see a certain eight year old girl, who had an enlarged heart. She wasn't going to live long. She was a beauti-

Father Bourges, mindful of getting to know his flock, pays a visit to one of his parishioner's home.

ful chubby-faced girl with a light complexion. As she didn't know a word of English, she went to confession in French. I found out that she didn't even know a single prayer, so I told her to repeat after me, "Jesus, Je vous aime de tout mon coeur," ("Jesus, I love you with all my heart"). I anointed her and gave her the Papal Blessing and encouraged her to say the prayer, "Jesus, je vous aime de tout mon coeur." As I left her bedside, she kept saying in a loud, clear voice, "Jesus, je vous aime de tout mon coeur." You can rest assured there wasn't a single person in the ward without a tear.

"Come quickly, Father, a man has just been brought in stabbed!" was the message from Sister on the other occasion. In the emergency room I found a man whom we shall call "Jim" for the sake of convenience. I approached him noting that he was bleeding profusely. However, he managed to gather up enough strength to ask, "You are Father Bourges?" "Yes," I replied recognizing him. "Give me your hand," he continued. Squeezing it he remarked, "Father, I never had *nobody* to show me better." I didn't quite know how to react to the statement. It seems that Jim asked a stranger to buy him a drink in one of the bar rooms. The stranger was indignant and refused. Jim got angry and started for the stranger who, in the meantime, had drawn a knife and rushed after Jim. The result was a vicious slashing. Jim had gone through life relying on his strength to "bully" his way around. He never received instructions or teaching of the Commandments. Now, he realized his fault and wanted to make a new start.

FOURTH ASSIGNMENT

In June 1950, my superiors appointed me pastor of Notre Dame Parish in St. Martinville, La. This parish has produced two priests, one Brother and five Sisters. This vocational success can be attributed to the deep spirituality of the people. One of the finest and most inspiring practices at Notre Dame was the custom of the men making the Stations of the Cross before Mass. Various societies existed for the adults and youth of the parish. Their turn-outs on Communion Sundays was magnificent. After Mass they would meet in the parish hall where they spent the entire day in a spirit of comradeship. One of the first things I did was to invite the men of the various organizations to join the Nocturnal Adoration Society. There were nine groups of ten members who gave God that one special hour of adoration each month. They would come in from the fields and other menial occupations month after month.

FIFTH ASSIGNMENT

After spending 28 years in the heavily Catholic area of Lafayette, my superiors appointed me to the sparsely Catholic region of Jackson, Mississippi. I was going back to Mississippi where I had spent twelve happy years in preparation for the priesthood. From 1921-23 I was at St. Augustine's Seminary, Greenville which was later moved to the coast at Bay St. Louis. After a year of Novitiate at the Divine Word Seminary, East Troy, Wisconsin, I returned to St. Augustine's to complete my studies and be among the first class to be ordained.

I arrived at Holy Ghost parish in Jackson on August 22, 1962, a few days before the opening of school, I didn't have a housekeeper so I had to get my own meals and take care of many things, such as managing the school lunch program, something I had never done before, and teaching two periods of religion each day to the high school students.

I began to visit our Catholic people as well as the homes of our Protestant school children. Everyone welcomed me with warmth. Some invalid marriages were found, and the people involved were happy to have them validated. There were many unbap-

The inscription on this photo read: "The happiest day of my life, when I baptized these 26 in one day, November 21, 1964."

tized children, in some instances two and three from the same family. This situation was soon corrected. But the most heartening response to my activities in Jackson is the interest and cooperation of the people needing and wanting to take religious instruction. On many of my pastoral visits one is apt to say, "Father, I was thinking of beginning instructions." Such statements to a priest are like the clanking of money to certain businessmen.

The Lord has blessed our efforts with a good harvest of souls. In 1963, forty-eight persons entered the Church as converts; in 1964, 69; in 1965, 91; and in 1966, there were over 67. There is a good number of adults presently taking instruction. I gradually became conscious of the words of St. Paul in 1st Cor. 3, v. 6: "I have planted, Apollo watered! but God has given the increase."

The people themselves are becoming more and more convert-minded. I also try to keep this idea before them continuously by announcing each Sunday: "Should there be anyone here or any person whom you know to be interested in taking instructions, just let me know and I shall be happy to help them."

The method of inviting converts into the Church usually runs along these lines:

1. *Laity's Participation.*
   I announce regularly: Have you turned in a name of a person for instruction? Every man, woman, teenager, and child should try to get one.
2. *Distribution of cards.*
   Sisters and parishioners are given a card which reads:

   INTERESTED IN TAKING INSTRUCTIONS IS:

   NAME .....

   ADDRESS .....

   REFERRED BY .....
3. *Special Appeal in Sermon.*
   I preach a special sermon on the involvement of the laity in winning converts. Their part in winning souls for Christ is stressed, namely praying for converts and giving good example in the contact with non-Catholics at their work.
4. *Pastor's Interest.*
   From the time the beginner starts on his instructions to the end of the course, I work and pray with them. I am always on time for the instructions.
5. *Use of Textbook.*
   A textbook is given to the person, and fundamentals of the faith are explained. Since our people are very literate, they learn rapidly. In my four years here only two persons taking instructions could not read well enough to follow lessons in the text.
6. *Mass Attendance.*
   I strongly urge the beginners to start coming to Mass on Sundays during the six month's course. Instructions are given once a week on a day and time selected by the individual. Otherwise on Mondays, 3-4 p.m.; Tuesdays, 7-8 p.m.; or on Saturdays, 3-4 p.m.

7. *Follow-up.*
   I keep a close tab on those absent and call them up and indicate that we missed them. I also give them the next lesson they should prepare.
8. *"Graduation."*
   Those who are ready for "graduation" as one man called it, get the green light. An invitation to the baptizing goes out to the parishioners at all Sunday Masses for group baptisms. Following baptism the converts receive Holy Communion in a body at the 9:30 a.m. Sunday Mass.

CONCLUSION

Finally, I must say a word about the good influence of our school staffed by our priests and Sisters (Sisters Servants of the Holy Spirit) since its beginning in 1909. When I first came in contact with our children of Holy Ghost, I couldn't tell the Protestant children from the Catholic students. All showed the same respect for the priests and Sisters. And a steady, if not large, stream of children joined the Church. From 1963 to October 1966 there have been 88 of our school children entering the Catholic Faith.

I am indeed very happy to be a priest of God. As the years go by, I feel happier each day. I have always been happy as a priest, no matter where I have been stationed. The secret of my priestly happiness is due, I am positive, primarily to God's grace. Furthermore, amid all my duties I have always found sufficient time for: a full hour of daily meditation, recitation of the Divine Office; visits to the Blessed Sacrament; recitation of the rosary; and, above all else, the privilege of offering the Holy Sacrifice of the Mass and Thanksgiving. I have tried to give my best at every assignment, realizing that I was serving God, Who never failed me wherever I was. It is, inded, good to be God's priest. I would not exchange my holy priesthood for all the *gold* at Fort Knox.

NOVENA to SACRED HEART

NOVEMBER 23-DECEMBER 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... **Zone**.....

State .....

Intentions .....

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

NEW NEGRO PRIESTS

Reverend Winston Davila Auguste, C.M.

Rev. Ira Lott, O.M.I.

Most Reverend Joseph M. McShea, D.D., Bishop of Allentown, Pennsylvania, ordained Winston D. Auguste, C.M. to the priesthood on May 27, 1967 at Mary Immaculate Seminary, North Hampton, Pennsylvania. Father Auguste is a member of the Congregation of the Missions, more commonly referred to as the Vincentian Fathers.

A native of Panama, Father Auguste is the son of Mr. and Mrs. Evans Auguste, 77 17th Street, Rio Abajo, Panama, Republic of Panama. He is the eighth in a family of eleven children.

After completing his elementary education at Colegio San Vicente, Panama City, he entered St. Joseph's College, Princeton, New Jersey where he pursued courses in education from 1953-59. He took his philosophical and theological studies at Mary Immaculate Seminary, Northampton, Pa., from 1963-67. In 1961, he entered the novitiate of St. Vincent De Paul, Ridgefield, Connecticut.

The ordinand offered his first Mass at Sacred Heart Church, Allentown, Pa., on May 28, 1967. Assisting him were the Very Rev. Raymond J. Leichner, archpriest; Rev. S. Homlish, C.M., deacon; Rev. Richard J. Kehoe, C.M., sub-deacon; and Rev. James J. Megivern, C.M., preacher.

As a seminarian, Fr. Auguste was engaged in religious instructions and human relations work in the Allentown parishes. His work centered upon Puerto Rican parishioners and Spanish-speaking migrant workers.

Reverend Ira Lott, O.M.I., was ordained in ceremonies at the Oblate College Chapel, San Antonio, Texas, September 8, 1967 by Bishop Stephen Leven, D.D., Auxiliary Bishop of San Antonio.

The son of Mrs. Viola Lott and the late O. R. Lott, Sr., of 2017 Tillotson Avenue, Austin, Father Lott was born on June 2, 1934. He is the fifth child in a family of six.

Father Lott was among the first group of pupils to receive pre-school training at *Holy Cross School, Austin.* Upon graduation from Anderson High, Austin, he attended Hampton Institute, Hampton, Virginia. The new priest holds a Bachelor of Architecture Degree from the University of Texas.

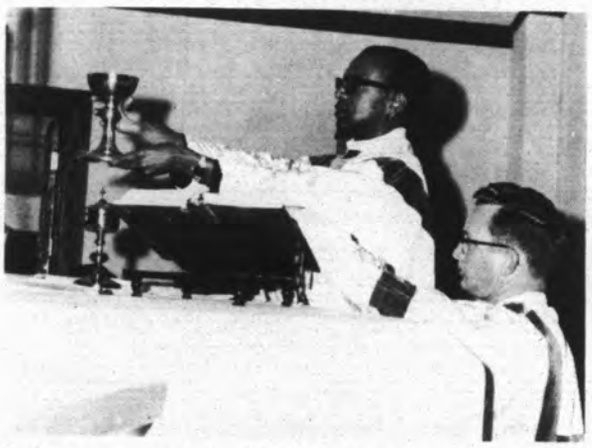
He entered the Oblate Seminary in 1962 in San Antonio. He returned to his home parish for his first Solemn High Mass on September 10, 1967. Assisting him was Father Clement Mathis, S.V.D., pastor of Holy Cross, deacon; and Father Jude Wick, O.M.I., subdeacon. Father Lott preached the homily on the occasion. In attendance were the Most Rev. Louis Reicher, D.D., Bishop of Austin; Very Rev. John Bowman, S.V.D., representing the Divine Word Missionaries who staff the parish; and Father Francis Weber, C.S.C., former pastor and one of the strong influences on Father Lott becoming a priest.

A reception was held in the Rosewood Senior Center from 7-9 p.m., on September 10, 1967.

FIRST MASS CELEBRATION IN AUSTIN

THE PROCESSION MOVES FROM THE CHURCH BASEMENT TO THE CHURCH PROPER. LEFT TO RIGHT: Rev. Clement Mathis, S.V.D., pastor of Holy Cross parish; Rev. Ira Lott, O.M.I., first Mass celebrant; Rev. Jude Wick, O.M.I., Bishop Louis Reicher, D.D., bishop of Austin; Very Rev. John Bowman. S.V.D., Provincial Superior of the Divine Word Missionaries; Rev. Francis Weber, C.S.C., former pastor of Holy Cross.

Father Lott incenses the altar during the first part of the Mass.



A joyous moment in the life of a new priest — the elevation of the Most Precious Blood for the first time in his home parish.

At the conclusion of the Mass, Father Lott bestows his first priestly blessing on the congregation — many of whom were non-Catholic.

Father Lott and his mother are seen here with Bishop Reicher immediately after his first Solemn High Mass. The little church was overcrowded with relatives, friends and benefactors.

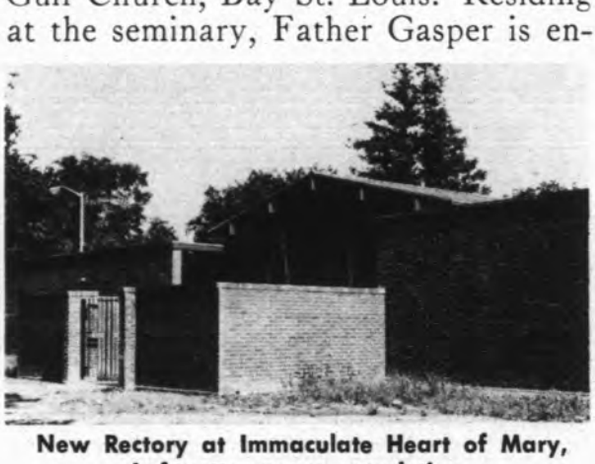
Father Lott brings home a lesson to some friends near the close of the public reception held in the Rosewood Senior Center.

THREE SETS OF TWINS enjoyed themselves at the St. Rose de Lima's Labor Day picnic.

MISSISSIPPI

Divine Word Seminary, Bay St. Louis. At an afternoon ceremony on September 7, sixteen postulants from the four Divine Word Provinces in the United States were admitted into the Novitiate. A concelebrated Mass followed the reception service. Rev. Charles Leisring, S.V.D., of Cincinnati, Ohio is the Novice Master of the newly established Novitiate of the Divine Word Missionaries. Rev. Leonard Olivier, S.V.D., Rector of the seminary, delivered the sermon on the occasion.

Reverend John Gasper, S.V.D., former Rector of Divine Word Seminary, will serve as an assistant to Monsignor James Hannon of Our Lady of the Gulf Church, Bay St. Louis. Residing at the seminary, Father Gasper is engaged in hospital visitations, CCD work, amid other parochial duties.

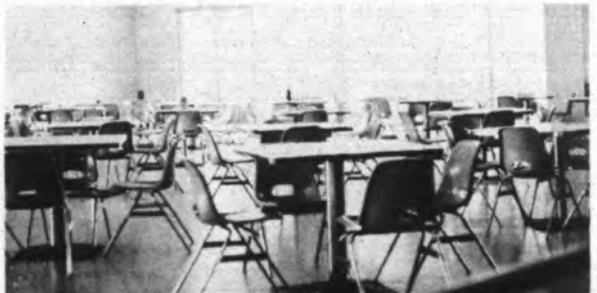


New Rectory at Immaculate Heart of Mary, Lafayette, nears completion.

Two of the minor seminarians, Joseph Lewis of Little Rock, Ark., and Elray Victorian of Lake Charles, La., are members of the St. Stanislaus High football team. Rumor has it that the seminarians will also be a big boost to St. Stanislaus' basketball team.

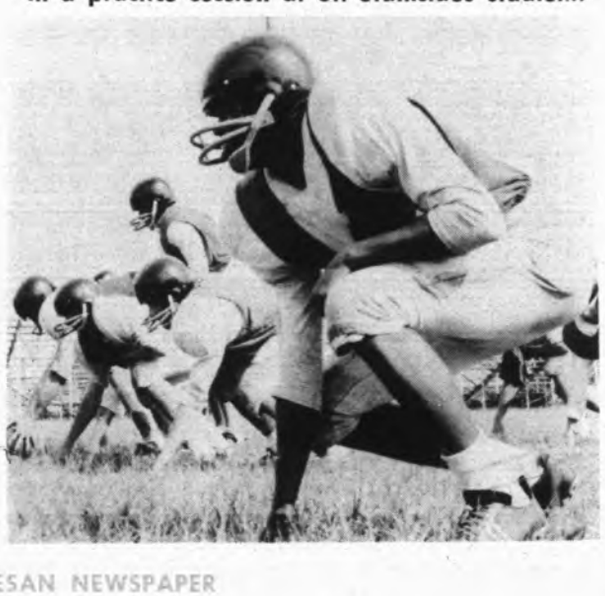
St. Rose de Lima Parish. Two of the biggest events that have taken place during the past months were Fall Style show and the Labor Day parish picnic held in Waveland, Mississippi.

The Fall Style show on August 26, was made up of two divisions, adult



The interior of the new cafeteria at Holy Rosary Institute, Lafayette.

Joseph Lewis of Little Rock, Arkansas works out in a practice session at St. Stanislaus stadium.



Rev. Fred O'Connor of St. Mary's parish, Houston (a diocesan parish) gives instructions to Mr. and Mrs. Major. Mr. Major works at a local plant and had come to instructions straight from the night shift without a wink of sleep. It reminds one of the zeal of the early Church.

styles and teenage fashions. Proceeds from the event went to the benefit of St. Rose. In the spirit of ecumenism and a willing desire to help rid St. Rose of its staggering debt, headed by Mrs. Geraldine Lang and daughter, the women of the local Baptist Church organized and conducted the show which netted $500.00. Mmes. Albert Smith, Jr., and Charles Harris placed first and second respectively in the adult section and Valerie Garrett and Lynette Labat were judged tops in the teenage division. A crew of four judges found it extremely difficult to decide on winners modeling to a packed house.

The annual parish picnic gathered hundreds of parishioners and many neighboring people for a day of relaxation. Games, swimming, and other events highlighted the holiday atmosphere.

St. Joseph's Parish, Meridian. Father Joseph Kehrer, the Carpenter-priest, has drawn up plans to complete the construction of his partially constructed elementary school building.

St. Mary's Parish, Vicksburg. The old convent at Vicksburg has been leveled to the ground in preparation for the construction of the new building.

LOUISIANA

St. Augustine's Parish, New Orleans. The New Orleans Archdiocesan Office of Education has officially closed the Elementary school of St. Augustine's. With the mounting cost of education and a competition based upon numbers, it was only feasible that the school be discontinued. It would have become a financial drain on the parish considering the small number enrolled.

St. Augustine's parish is busily preparing for its 125th anniversary celebration in November. Closely allied with the founding of the parish is the origin of the Holy Family Sisters. This congregation was founded by the first pastor of the parish, Father Etienne Rousselon. The next issue of the *Messenger* will feature a history of the parish and the Sisters of the Holy Family and the parish celebration.

St. Linus Parish, Slidell. The school facilities in St. Linus parish have been

St. Augustine's Church, New Orleans, will celebrate its 125th anniversary in November.

Above: The new cafeteria is now in service at Holy Rosary Institute, Lafayette.

Right: PFC John Maes, 4th Battalion, 84th Artillery, receives the Sacrament of Confirmation from Auxiliary Bishop Harold Perry, S.V.D. of New Orleans, La., Aug. 27 at Fort Carson, Colo. Sponsor for the Salt Lake City, Utah, soldier is Maj. Gen. C. A. Corcoran, commander of the 5th Infantry Division (Mech.) and Fort Carson. Chaplains assisting the bishop are, from left, Lt. Col. W. H. Mertz, Maj. M. M. Fleming and Capt. J. A. Aul, S.V.D. It was the bishop's first confirmation on a military installation.

The new Class of Novices with their Novice Master, Rev. Charles Leisring, S.V.D., fifth from the left in the front row.

turned over to the State of Louisiana for the operation of a public school system on a rental basis rather than have the buildings stand idle. Several Holy Family Sisters still remain in the parish to carry on CCD work.

Immaculate Heart of Mary, Lafayette. The new rectory of Immaculate Heart of Mary parish is nearing completion. When finished, the new rectory will fit in with the modern array of church and school buildings to create an impressive complex.

Holy Rosary Institute, Lafayette. The construction of new shower and dressing rooms has been completed at the rear section of the gym building. The striking cafeteria building is now complete and is in service for the nearly five hundred students and faculty members.

St. Benedict's, Duson. A total of 14 made their first Holy Communion this year, seven boys and seven girls. Confirmation ceremonies will be held at St. Benedict this Fall. On September 16 and 17, the annual Church fair took place. One of the more impressive weddings of the area was solemnized on September 2 by Father John Dauphine, S.V.D., pastor. The new Church built as an aftermath of Hurricane Betsy was an ideal setting for the large wedding.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- CUT ON LINE ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

LITTLE REGINA SAYS "THANK YOU." THERE IS NOTHING MORE PLEASING TO THE EYE THAN A RADIANT SMILE ON A CHILD'S FACE. LITTLE REGINA'S REFLECTS THE SENTIMENTS OF THE DIVINE WORD SOUTHERN MISSIONARIES AND THE STAFF OF THE **DIVINE WORD MESSENGER** FOR YOUR RESPONSE TO OUR RECENT APPEAL FOR SUBSCRIPTION RENEWALS. WE TOO, ALONG WITH REGINA, SAY "THANK YOU" FOR YOUR CONTINUED INTEREST AND SUPPORT. WE REALIZE TO SAY "THANK YOU" IS ONLY A SMALL TOKEN WHEN WE CONSIDER YOUR SACRIFICES ON OUR BEHALF. PLEASE CONTINUE TO KEEP OUR WORK IN YOUR PRAYERS AND SACRIFICES. IN RETURN, WE PROMISE TO REMEMBER YOU IN OUR PRAYERS, MASSES, AND SACRIFICES AS WE BRING GOD'S MESSAGE TO THE SOUTHERN MISSIONS.

I enclose $ ..... for Divine Word Messenger. Please send to:

Name .....

Address .....

City ..... Zone ..... State .....

DIVINE WORD Messenger

WORSE THAN HURRICANE BETSY

YOUR PERSONAL 7-POINT ANTIPOVERTY PROGRAM

A RELIGIOUS MISSIONARY BROTHER

ST. AUGUSTINE'S PARISH, NEW ORLEANS, CELEBRATES 125th ANNIVERSARY

NOV.-DEC. 1967
25¢

MISSION MASS LEAGUE

Enroll yourself and your loved ones in the MISSION LEAGUE in honor of the BLESSED TRINITY

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

* A share in 3 Special Masses every day (2 for the living and 1 for the dead).
* A daily participation in the 2,500 Masses offered by our Divine Word Missionary Priests.
* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
* A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead) ..... $ 1.00
2. PERPETUAL Membership for one Person (living or dead) 10.00
3. PERPETUAL Membership for one Family (living or dead) 25.00

---------- CUT ON LINE ----------

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR _____

PERPETUALLY _____

Offering given by:

_____

_____

_____

Send certificate to:

_____

_____

_____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 44 / No. 6 / November-December / 1967

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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COVER:
His Excellency, Archbishop Philip M. Hannan, D.D., Archbishop of New Orleans, surveys the devastating destruction to St. Thomas Church, Pointe a la Hache, Louisiana with Rev. Peter Boerding, S.V.D., Pastor. See story for details.

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Address all correspondence simply: Divine Word Messenger, Bay Saint Louis, Mississippi 39520.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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MEMBER cpa CATHOLIC PRESS ASSOCIATION

The MESSAGE

Rev. William J. Kelley, S.V.D.

Nearly two thousand years ago the Incarnation of the Son of God took place on the face of this earth. Christ's birth was the climax of a great mystery proclaimed from the earliest days of man—a mystery of love. Almighty God became man in order that men might once again become the "sons of God." The division of the tranquility of order was man's own doing by his sin. Christ came to restore this division, to restore the inner world of man as well as the external relation of man with fellow creature. His message of peace "to men of good will" has been echoed throughout the centuries—that peace which "the world cannot give."

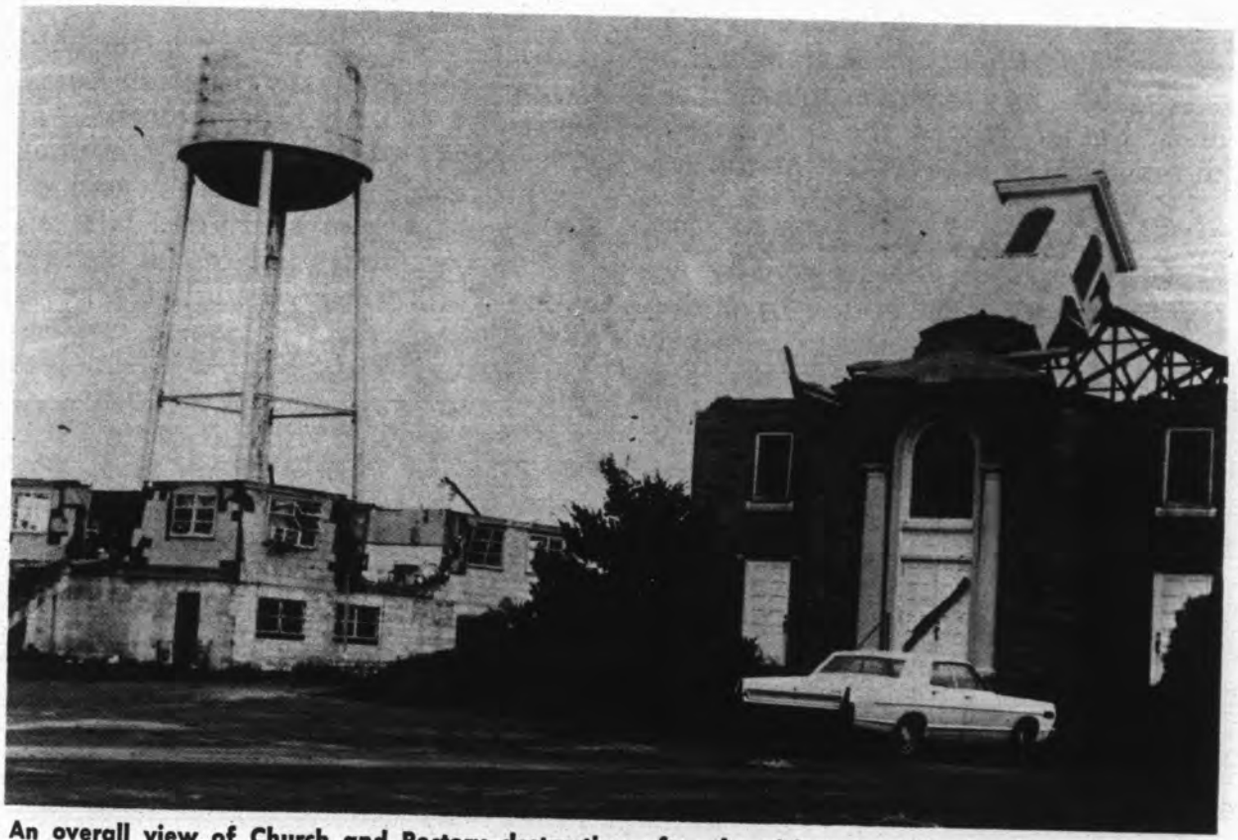
Christ tried to instill this same peace into his apostles and disciples by showing them that true peace, and by the same token-happiness, is concentrated in the Son of God. Unfortunately, it often appears that His message has fallen on deaf ears. Otherwise, how can we explain the fact of war—that man-made instrument which is diametrically opposed to peace? Man, too, is not at peace with himself. How can we explain suicides, excessive drinking, a spreading dope and narcotic market, loose sex practices, and in general, a decline in moral values? These certainly do not reflect a total peace of which Christ tried to instill through His message.

Peace—a word that is heard frequently these days—what is it? It is nothing else than the presence of Christ in oneself. As St. Paul rightly says, "it is no longer I that live, but Christ that lives in me." Indeed, true peace consists in "putting on the Lord Jesus Christ." With Christ permeating the inner fibers of body and soul, a CHRISTian carries out God's message of "my peace I give to you: not as the world gives it to you." He is Christ to all men regardless of race, color, religion, or national origin. He is one who lives the love of God and neighbor as Christ lived it—bringing consoling words to the afflicted, hope to the despondent, faith to the non-believer, food to the hungry, justice to the slighted, temperance the intemporate, guidance to the wanderer, clothing to the naked, zeal to the lazy, warmth to the cold, light to the blind, etc. This is true peace.

May the peace of Christ be renewed in everyone's heart so that there may be a realized peace in the world.

WORSE THAN HURRICANE BETSY

by Rev. Jerome Haimes, S.V.D.



An overall view of Church and Rectory destruction after the vicious tornado struck St. Thomas on October 30, 1967.

On October 30, 1967 between 7:10 and 7:15 a.m., without any advance notice a vicious tornado came roaring out of the skies from the direction of the Gulf of Mexico and began its devastating destruction on the west side of the Mississippi River at Pointe-a-la-Hache, Louisiana. Within seconds it destroyed four houses, a house-trailer and partially destroyed four or five others. They were occupied at the time and some of the occupants were hurled 40-50 feet out of their domiciles and hurled against trees and bushes.

An earlier tornado hit about 1000 feet north of the Church. The path of the destructive tornado covered an area of not more than 100-200 feet on the west side of the Mississippi River. Having hit the west Pointe-a-la-Hache river levee, it barely missed a loaded school bus, broke up somewhat, reorganized in the Mississippi River, crashed across the river levee on the east bank and slammed into a few houses, the church and rectory at St. Thomas Church.

While this was happening, Father Peter Boerding, S.V.D. Pastor, was offering up Mass. His congregation consisted of two ladies, one his housekeeper, and the other a lady of 70 years. Here is what Father had to say of his harrowing experience:

"I had just come to the Canon of the Mass and was calling down the name of the Lord. That was it; the roof fell in," he said. "We got almost no warning, the lights went out, and I heard a sound like low-flying jet planes. Debris started falling all around, but the sacristy seemed safe so we rushed there to hide." The lights had gone out and the clocked stopped at 7:13. These

served as a warning device to Father and the two ladies. The fact that the roof started to fall reassured them of impending danger. "It was a good thing we did (go into the sacristy) because part of the roof caved in right on the altar where I was standing."

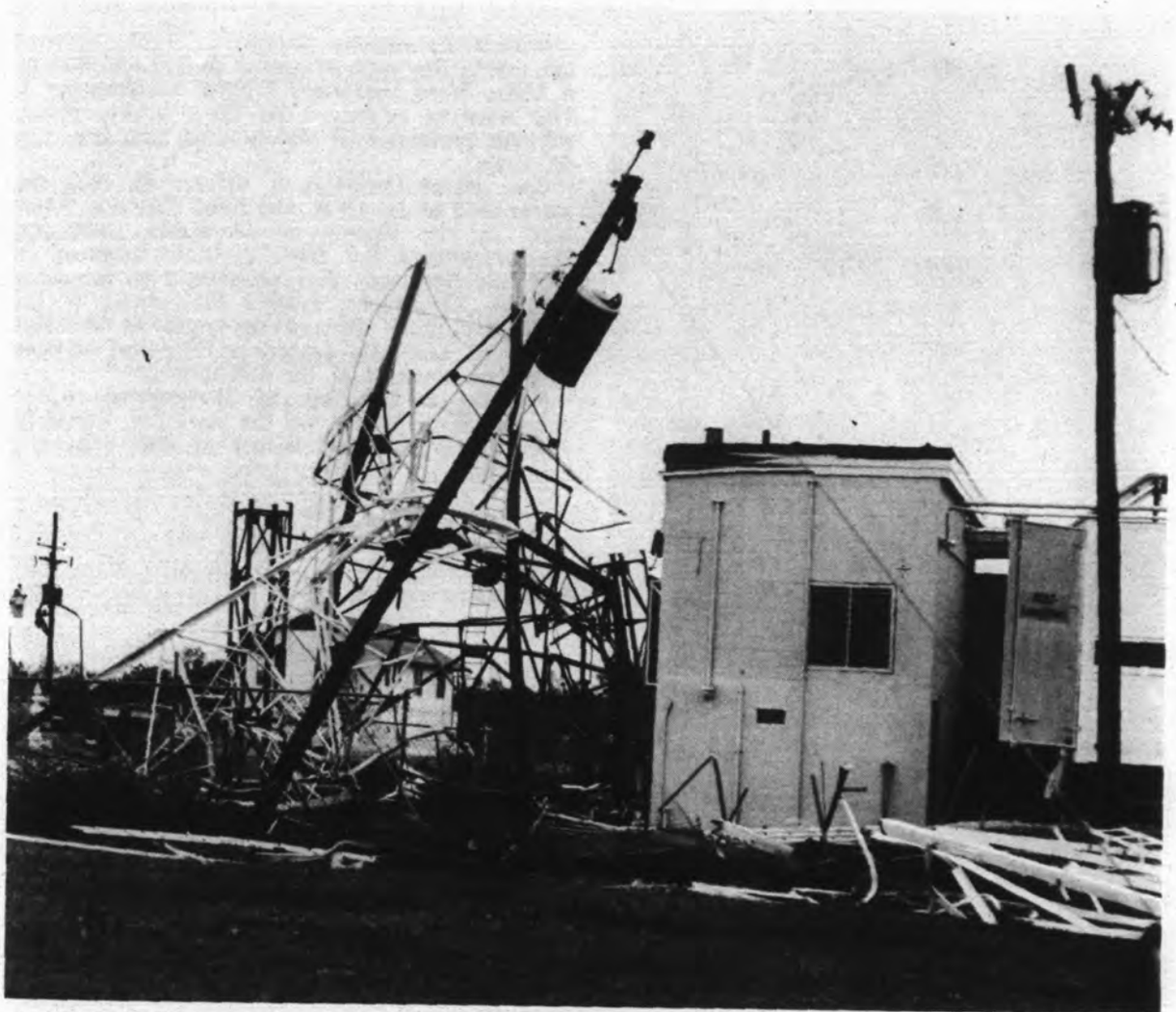
After the fury was over four minutes later, Father opened the side door of the sacristy to take a look at the rectory. What he saw was the demolished ruins of a once sturdy building. This same structure had been inundated a few feet above the first floor level during Hurricane Betsy; is was purposely built higher up due to hurricanes. Fortunately, Father had removed his automobile from below that morning—the first time he had ever done it. Otherwise it would have been destroyed. The church steeple was impaled on the steel beams that supported the roof. Damage was estimated at over $100,000. The tornado was an untimely blow to the church which had recently been renovated after Hurricane Betsy came in 1965, and the finishing touches had been added to the stain glass windows. Lumber from the West Bank was seen strewn all over the edge of the back levee on the east side—miles away from "home base".

A later tornado was seen in the Mississippi River by many people in Buras, Louisiana. It took various forms — at times it was spinning and travelling south to east and northeast. It took on the appearance of a railroad box car.

Worth noting is the fact that the first church built in Pointe-a-la-Hache in 1847-49 was destroyed by a cyclone. The pastor, Father Fred Calle was pulled out of the wreckage, although the rectory was not destroyed. Had the time not changed back from Day Light Saving time to Central Standard time the previous day, Father Boerding might have suffered the same fate.

The second church was built soon after this disaster, only to burn to the ground in 1920. The pastor, Father Girault, was in New Orleans at the

A parishioner takes a good long look at the vast havoc brought on the interior of the Church by the tornado.



Destruction of a telephone relay tower by the twister cut off vital communication to the outside. It originally stood 180 feet high.

time. The third church built soon after, was transferred to Davant, Louisiana, a distance of three miles up the road on Highway 39. On September 9, 1965 Hurricane Betsy destroyed this church and it has not been rebuilt. After all the various destructions it is an amazing fact that the baptismal books, confirmation books, and other vital statistics were saved. They have great historical significance because they date back 150 years. They were kept in the safe. Detailed accounts were entered into the registers in the early days such as who attended the ceremonies, where they came from, the type of weather and minute descriptions.

Within a few hours after the tornado struck, Archbishop Philip M. Hannan of New Orleans made great sacrifices to come to Pointe-a-la-Hache to see the destruction and reassure Father Boerding of his interest and deep concern for those who had suffered this great calamity of nature. Afterwards he also crossed the river to visit West Pointe-a-la-Hache.

There are isolated cases of small tornadoes hitting this area in the past, but one of this proportion is seldom seen or experienced. After everything calmed down Father Boerding went back to look over his wrecked church and rectory. He said, "I was so frightened, I forgot to make an act of contrition. But it happened so quick I just couldn't think. Now, I don't know what to think —but God will provide."

Brother Bonaventure Chenevert, S.V.D., rounded out twenty-five years of service to God and man as a Divine Word Missionary Brother on November 1, 1967 when he celebrated his Silver Jubilee of his religious profession at Divine Word Seminary, Bay St. Louis.

Born Joseph Chenevert on October 28, 1920, the eldest child of Joseph H. and Ethel Caston of Hamburg, in the Diocese of Alexandria, Louisiana, Brother entered the Bay St. Louis Seminary in 1939. His final vows were pronounced on November 1, 1948. At present, Brother Bonaventure is the community tailor. Through the years he has also served as sacristan, supervising liturgical services in the main chapel at the seminary.

Presiding at the Mass of Thanksgiving on the occasion of his Jubilee was the Most Rev. Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans.

Brother Bonaventure, S.V.D.

A RELIGIOUS MISSIONARY BROTHER

• • • An Above Average Man • • •

by Rev. Francis X. Theriault, S.V.D.

(EDITOR'S NOTE: The following is the sermon given by Rev. Francis X. Theriault, S.V.D. on the occasion of Brother Bonaventure's 25th Jubilee, November 1, 1967. We think it merits publication for the reason that it describes the role of a Divine Word Missionary Brother and all Religious Brothers, but especially because Brother Bonaventure represents the embodiment of the ideals expressed in the sermon.)

"Happy the poor in spirit, those who mourn, the meek, the merciful, the pure of heart, those who hunger and thirst after justice, the peacemakers and the persecuted — for theirs is the Kingdom of Heaven."

In inviting men to follow Him Christ first demanded that they leave all and then come with Him. In fact, He tells His followers: "If you love Me less than your Father and Mother, Brothers and Sisters, you cannot be my disciple." Christ does not want any hesitation, "No one, having put his hand to the plow and looking back, is fit for the Kingdom of God."

But Christ did not appeal to the "average Man." He laid down a challenge very difficult to achieve. Our Lord takes eight flimsy catchwords of mediocrity:

1. Security
2. Laughter
3. Revolution
4. Antipathy
5. Sex
6. Compromise
7. Revenge
8. Prejudice

and turned them all upside down:

To those who say, "Strike it rich," He says, "Blessed are the Poor in Spirit."

To those who say, "Laugh and the world laughs with you," He says, "Blessed are those who Mourn."

To those who say, "Instant change, Revolution," He says, "Blessed are the Meek, the Patient."

To those who say, "Don't let him get away with it," He says, "Blessed are the Merciful."

To those who say, "Give way to your instincts," He says, "Blessed are the Clean of Heart."

To those who say, "Everybody is

doing it! Bend a little!" He says, "Blessed are those who hunger and thirst after justice."
To those who say, "It's not my problem," He says, "Blessed are the Peace Makers."

To those who say, "Keep them in their place, burn synagogues, pay them small wages," He says, "Blessed are the Persecuted."

Measure yourself by this eight-point plan of sanctity, and you will find how to reach your fulfillment. It is the best measuring stick we have for the true Christian, the true follower of Christ. It spells out clearly our commitment, our apostolate, and our mission.

Today we have not come so much to honor one man as much as to pay our homage to a way of life — the life of a religious Missionary Brother, a life modeled after the eight-point plan given by Christ on the side of the Mountain near the Sea of Galilee. This life is one for service of God through our fellowman, whether it be in an office, a shop, a classroom, in the sports arena or on the road. It is a life without many of the natural compensations and privileges that come with the priesthood even though it bears many of the same responsibilities and burdens.

No average man can become a brother, a religious missionary Brother. Only those who dare to measure up to the demands of Christ will find happiness in the religious Brotherhood. A true religious Brother is of necessity a man of prayer and sacrifice. He is a happy person because he finds his happiness in serving — serving God present in His fellowmen.

In 1939 a young man filled with ideals and determined to dedicate his life in the service of the Master came to St. Augustine's Seminary. He wanted to be a Brother, a religious missionary Brother. Little did he realize where these ideals would lead him, nor what demands this determination would expect of him. A few years later, in 1942, he took the first step, his first profession for the vows of poverty, chastity and obedience, a step that would eventually tie him to Christ for the rest of his life.

An Expert tailor — Brother Bonaventure puts the final touches on a new cassock.

Now 25 years later, after a quarter of a century of service, this same young man has matured in his ideals and has been constant and persevering in his determination to dedicate his life to God's service.

In the Decree on the Religious Life, a result of the decision of the Council Fathers of Vatican II, the stress or emphasis is put on the pursuit of perfect charity, love for God as portrayed in our love for God's creatures, our fellowmen.

Brother Bonaventure Chenevert has spent 25 years of his religious life in service. His main service has been to use needle and thread to keep the community well dressed. His many hours, year after year in this service has been an example of kindness and cheerful-

Bishop Perry congratulates Brother Bonaventure after the 25th Jubilee ceremony.

ness. As if it were not enough he has been most reliable and conscientious as sacristan, also for many years. This service he has rendered patiently and reverently — a living proof of his faith in the real presence of Christ in the Tabernacle.

Brother Bonaventure has tried in everyway to improve himself and develop his talents so that he could serve God in his confreres. Besides the duties of the community taylor and sacristan, Brother Bonaventure is one of the barber's on the campus; and when called upon, he plays the organ for Divine Services; goes after and delivers mail etc., etc. Lines of service have taken him into the garden and the laundry. While we read of laborers' strikes and demands for better hours and higher wages, we find our Brother using Sundays, the day of rest, as well as holidays, to further serve the community by receiving visitors, selling religious articles and, in general, making our visitors' stay an enjoyable one.

Jesus Christ does not appeal to the average man because the average man could not stand the pace. The average man could not take the altitude. Ours should be prayers of gratitude to the Almighty God for the caliber of men who come in imitation of St. Joseph to serve Him by serving men. Ours should be prayers of petition asking God to send us more men who are above average — men who are in earnest in their pursuit of perfect charity.

Brother Bonaventure presents the gifts at the Offertory Procession of the Mass of Thanksgiving.

"Ask What You Can Do For Your Country."

YOUR *PERSONAL* 7-POINT *ANTI-POVERTY* PROGRAM

by RUSSELL J. FORNWALT

"The New Freedom to end or not to end servile poverty of our fellowman."

Mr. Russell J. Fornwalt

(EDITOR'S NOTE: The author, Mr. Fornwalt, is a Vocational Counselor for *Big Brothers, Inc.* of New York.)

The word *antipoverty* is much in the news today. In fact, it is much more than a mere word. It is a multi-billion dollar effort to rid the nation of unemployment, bad housing, and other economic and social ills.

As you know, there is a Job Corps for idle youth. There are retaining programs for unemployed adults so they can learn new skills. Millions of dollars have been voted for medicare, expanded social security, slum clearance, and better schools.

In one way or another we will all profit from the government's vast antipoverty program. But, as we do, we should solemnly reflect upon those now immortal words of our late President, John F. Kennedy. You will recall, he said, "Ask not what your country can do for you. Ask what you can do for your country."

Of all the words spoken by President Kennedy, those seem to be the most quoted. I believe they will be the longest remembered. They will go down in history along side Lincoln's ". . . of the people, by the people, for the people. . . ."

In a sense, President Kennedy's *"ask what you can do"* is the text or theme for this article on what you can do about poverty. If he were alive today, I am sure he would say something like this to each one of us: "Do not depend entirely upon the government to keep you from poverty. Depend upon yourself as much as possible."

With that thought in mind, here is a 7-point antipoverty program which anyone can put into effect in his own life. Here is what you can do for yourself *and* your country.

1) *Save.* Many people are poverty stricken today because they never saved a nickel all their lives. They never had a bank account, bought government bonds, took out insurance, or even saved *a la* piggy bank style.

Then, when unemployment, serious illness, or some other crisis comes along, they are without funds. They must ask their country, some charity, or relatives to bail them out.

Whether you are eight, 18, or 80 years of age, your personal antipoverty program can well begin with the habit

of thrift. Save 25 or 50 cents or a dollar every week. The amount really doesn't matter. It's consistency and regularity that count.

Of course, saving money is only one form of thrift. Wise spending is another. You prevent poverty also when you take care of your clothes, your books, your furniture, your house, or whatever else you may own.

2) *Keep yourself healthy.* You will find that poor health and poverty often go together. I know several teen-agers who are virtually bankrupt, physically as well as financially. Either they neglected or maltreated their bodies.

One young man allowed himself to become addicted to drugs. Right now his is one of the worst forms of poverty. He lost a good job. His wife left him. His family rejects him. He's poor in spirit. His only wealth, so to speak, is that small glimmer of hope that the hospital he's in may restore him to health.

Good, clean living habits are basic to anyone's personal antipoverty program. Keep yourself in health. That's one thing you can do for your country. As you know, President Kennedy was strong for physical fitness. He knew, and we all know, that healthy people can work and take care of themselves.

3) *Learn a trade, business, or profession.* One cause of unemployment is not lack of job opportunities but lack of education and training to take advantage of the opportunities. The least trained today are the teen-agers seeking jobs. Unemployment among them is three times as high as the national average.

CHOOSE YOUR CAREER WISELY. Select a vocation to which you can give the most, and you will be richly rewarded. The right job will help you defeat poverty.

BE FRIENDLY AND MAKE FRIENDS. You will never know poverty if you have the right friends. The way, of course, to make friends is to be friendly. Try to understand their ways and their points of view.

Specific training, then, for a specific trade, business, or profession is an absolute must in your personal anti-poverty program. Whether you take up banking, baking, barbering, beekeeping, bookkeeping, or band leading makes no difference. If you do not want to be on tomorrow's breadline or relief roll, learn something specific today.

4) *Acquire hobbies and develop interests.* Some people I know have loads of money, but most of the time they are bored stiff. They are tired of television, fed up with movies, and find life in general to be dull. Theirs is the poverty of boredom.

The really prosperous person not only has a big paying job, bank accounts, and stocks and bonds. He also has hobbies from which he derives rich dividends in terms of satisfaction and sense of accomplishment.

NOVENA to SACRED HEART

JANUARY 25 - FEBRUARY 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... **Zone**.....

State .....

Intentions .....

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.....

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Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

BE PART OF YOUR COMMUNITY— Become involved — Lack of involvement takes on the form of slums. . . . .

Sure, you need a good job to keep the wolf away from the gate. But unless you have something creative to do in your spare time, you may wind up poverty-stricken as far as happiness and self-fulfillment are concerned.

Learn to build boats in bottles, tool leather, carve soap, whittle wood, or paint portraits. You'll be taking a giant step in *your* antipoverty program.

Add to your riches, too, by becoming interested in the world around you. Learn about great art, music, poetry, outer space, philosophy, religion, drama, science, antiques, and what have you. Then, you'll never be in poverty when it comes to having interesting and stimulating things to talk about.

5) *Make friends.* As you know, the goal of President Johnson is to make of our nation a Great Society. And, of course, that can be your goal, too, in your personal antipoverty program.

Your Great Society of friends ought to consist of people from all walks of life and from all age groups. In your circle of friends should be your peers, teachers, clergymen, church members, classmates, neighbors, and business people.

The right friends can be a rich source of encouragement and moral support when you need it. They can inspire you to become all you are capable of becoming. Perhaps they can help you when it comes to getting a scholarship or your first job. And, among your peer group of friends might well be your future wife or husband.

6) *Be part of your community.* One reason why poverty flourishes at every level — local, national, and personal — is because of the apathy and lethargy of "we, the people." We do not become involved as actively as we should in the life of our community.

The results of our lack of involve-

ment, then, take the form of slums, air and water pollution, graft and corruption in high places, inadequate schools, and job losses through industry moving away.

In your personal antipoverty program, then, should be some form of community participation. It goes without saying, of course, that you should be in the church, giving moral and financial support. Depending upon your age, sex, and interests, you can affiliate with the Cub Scouts, Camp Fire Girls, 4-H Club, Grange, Kiwanis, Rotary, Parent-Teachers Association, Chamber of Commerce, or anyone of dozens of others.

Active participation in a church and civic organization will greatly enrich you personally. It can do much to keep both you and the community from becoming poverty-stricken.

7) *Acquire a good reputation.* "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8.36).

Perhaps the poorest person of all is the one with a poor reputation. Once he becomes noted for dishonesty, disloyalty, irresponsibility, and other undesirable qualities, he finds it hard either to get jobs or win promotions. He finds it increasingly difficult to be accepted by neighbors, employers, classmates, and perhaps even by members of his own family.

"A good name is rather to be chosen than great riches. . . ." (Proverbs 22:1). For your personal antipoverty program, there is nothing more fundamental than this. It will keep you in good stead with both God and man. It will assure you of lasting prosperity and membership in the Greatest Society, the Kingdom of God.

PARDON OUR PROGRESS

No need to pardon any progress in regard to eradicating poverty!

Comments on THE DECREE ON PRIESTLY FORMATION

By Rev. Paul F. D'Arcy, M.M.
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To: The 18th Annual Seminarians' Catholic Action Study of the South Convention
in Bay St. Louis, Mississippi
August 17, 1966

There has been some feeling that priests have been rather neglected by Vatican II which has done so much to raise the status of almost everyone else, e.g., the bishops, the laity, other christians and even the heathen. Two of the sixteen Council documents have been devoted to the priesthood; one, the Decree on the Ministry and Life of Priests and the other, the Decree on Priestly Formation. One, therefore, cannot say that the priesthood has been ignored; but only, perhaps, that the focus of attention has been on other themes and care has been taken not to omit consideration of the priesthood even though there was not very much arresting to say about it.

The Council of Trent had a tremendous impact on seminaries and on priestly training and no doubt this Council will have also, but perhaps not so much by what it has specifically said on the subject. There has been no parallel to the present ferment in seminary training since Trent; however, you would not catch this excitement from the Decree on Priestly Formation. While the extremely important place of the priesthood in the renewal of the Church is noted in the decree, the content of the decree itself shows a certain ambivalence about the currents of tradition and change in its approach to seminary renewal. In some ways it is a conservative document reaffirming the continuing validity of old principles; in other ways its pastoral emphasis and some of its specific recommendations are truly revolutionary. The priesthood is the only group for whom the Council has layed down specific principles of formation — not for the laity or for religious.

Comparing the document on priestly formation with other Council proclamations, it falls in the intermediate category of a decree as opposed to either a constitution or a declaration. It fits among the short documents along with about half of the other Council statements. In all, it is less than 3,000 Latin words and in book form runs about 20 pages. Thirty

bishops and twenty-five periti had four years to work on it before it was finally promulgated in October of 1965. The authors, thus, had the benefit of the Council documents which were already published and the full opportunity to profit from the spirit of the Council itself. It must be seen in the context of the other documents which touch on the priesthood, namely the Constitution on the Church, on the Church in the Modern World and on the Liturgy; on the Decrees on the Ministry and Life of Priests and on the Bishop's Pastoral Office in the Church; and on the Declaration on Christian Education.

There are a number of things in the document which would be well worth commenting on — for example, the section on minor seminaries, the emphasis on better integration between philosophy and theology, the opening up of the philosophy curriculum itself to other currents of thought than scholasticism, the need for ongoing education of the clergy to mention but a few. I would like to limit myself to just a few points which I believe are very important and have not been well developed in the expanding literature on seminary training.

One of the great problems of the priesthood is the ambiguity about the role of the priest. The fact, if not the solution to this confusion, is recognized today and is considered to be one of the sources of tension in priestly life. The role of the priest determines the training he needs. Before launching onto details of training, the decree defines the goals of training in the following general way:

> ". . . the whole training of students ought to provide for the development of true shepherds of souls after the model of our Lord Jesus Christ, who was Teacher, Priest and Shepherd.
>
> "Let these students, then be readied for the ministry of the word, so that they may always grow in their understanding of God's revealed word, may know how to grasp it through meditation, and express it through word and conduct.
>
> "Let them be readied for the ministry of worship and sanctification, that by their prayers and participation in sacred liturgical ceremonies, they may know how to exercise the work of salvation through the Eucharistic Sacrifices and the other sacraments.
> "Let them be readied for the ministry of a shepherd. They should know how to represent Christ before men. He did not 'come to be served but to serve, and to give his life as a ransom for many' (Mk. 10:45; cf. On 13:12-17). Becoming the servants of all, let them win over that many more (cf. 1 Cor. 9:19)."[1]

In general, then, the role of the priest can be defined by his triple ministry — that of the word, that of worship and sanctification and that of shepherd. This still leaves great room for further role clarification; but what the Council Fathers recognize is that this cannot be done in a vacuum, but has to be fitted to the local environment.

The way a priest functions depends on a lot of local things such as the level of the development of the country and the place of the Church within that

'Let them be readied for the ministry of worship and sanctification . . . that they may know how to exercise the work of salvation through the Eucharistic Sacrifice and the other sacraments.'

culture. The way he has to be trained depends on the roles which he will assume.

In addition to that, the way in which different nations and cultures organize education itself varies so that with great wisdom and with a new spirit of decentralization to improve the Churches possibilities of adaptation, the decree in its first statement after some introductory comments says:

> "In each nation or particular rite, a program of priestly formation should be undertaken. It should be drawn up by the episcopal conferences, revised at definite intervals and approved by the Apostolic See. By it, universal laws are to be adapted to the special circumstances of time and place, so that priestly formation will always answer the pastoral needs of the area in which the ministry is to be exercised."[2]

The real power for renewal of priestly training, thus, lies in the hands of the national conferences of bishops rather than in the documents coming from Rome. It is within each nation that the initiative will have to come.

Within our own nation, there are a number of important questions which the hierarchy will be in a position to act on. If there can be concerted action, we can look forward to an era of great progress in priestly formation.

Everyone who has been through a seminary, unfortunately, feels he is an authority on the subject. The hierarchy in this case have the authority but are not authorities on the subject and their effectiveness will depend on their ability to marshall the fine minds of the country, clerical as well as lay, to advise them on these issues. It is, thus, very important how they organize their own structures for dealing with this problem so that the forces of renewal in priestly formation will triumph. One of their big tasks will be to set institutional patterns for the future. For

"Let these students, then be readied for the ministry of the word. . . . ."

example:

1. There is a need for a thorough and systematic study in depth of the state of Catholic seminary education in the U.S. with recommendations for the future.

2. In the U.S. we have some of the finest universities of the world. It is at these universities that the leaders of our country are being formed. Recently, the American Council on Education published an Assessment of Quality Graduate Education. It ranks specific graduate departments of American universities and, in addition, gives overall rankings. No Catholic university ranks among the leading universities in any field and in overall rank. Why should not some of our priests, as do Protestant ministers, have the opportunity of doing their theological studies at such truly great private or public universities? To do this, a Catholic faculty of Theology would have to be established at some such school, preferably one with a Protestant theological faculty.

3. In a recent letter to *America,* Msgr. John Tracy Ellis cites the example of the amalgamation of twenty-one Dutch major seminaries into three and compares this with the paradoxical situation in the U.S. where the number of seminaries is rising and the enrollments are dwindling. There are 454

seminaries in the U.S., major and minor, in which 45,681 seminarians are studying. The average enrollment, thus, is about 100. If the average enrollment were raised to 125, ninety fewer seminaries could do the job and if the enrollments were raised by 50 to an average of 150 students each, 150 fewer seminaries would be sufficient. For quality priestly training there is a need for amalgamation and the national episcopal conference could encourage and expedite this.

4. The structure of Catholic seminary education has different patterns than are found in other educational institutions in the U.S. For example, the 4-4-4- system is American; the 6-6- system, European. Also, the prevailing pattern for Catholic seminaries is that they take all candidates from a specified geographical area in contrast to other educational institutions which cater to special kinds of students, no matter where they come from. Colleges vary considerably in their character and quality, and there is an attempt by guidance counselors to fit the student to the right kind of educational environment for him. Consideration should be given to having seminaries of various types, open to candidates from all over the country. Might not the seminarian have more voice in the choice of seminary he wishes to attend?

5. To accomplish the kind of pastoral training which the Decree on Priestly Formation strongly encourages and which is one of its creative features, there will be a need for cooperative centers for pastoral training serving candidates from various dioceses and religious orders. There also is need for new types of training programs for certain faculty members which at present do not satisfactorily exist. There are no adequate programs of training for the role of Spiritual Director and such should be set up as soon as possible. Nor, is there an adequate program for someone destined to be a supervisor of pastoral care.

Toward the beginning of the decree there is a discussion on vocations. It is emphasized that these are the responsibilities of the entire Christian community. This is a very important point especially relevant at a time when the number of candidates for the priesthood is diminishing, and there is so much lay criticism of the clergy. There are signs of a decrease of vocations in the U.S. and of increasing losses, especially at higher levels of training when a young man is confronted with the issue of commitment for life. The decree makes no mention of these trends, but it does imply some difficulty about lasting commitment to the priestly state when it authorizes bishops to set aside time in the training, if they deem it necessary, for special spiritual formation and allow them to break theology years for pastoral formation and to extend the diaconate.

As society gets more complex, the training period necessary to prepare a man to assume an adult role becomes increasingly extended. The maturity required is greater and it takes longer to attain it. There is more testing of alternatives and a postponement of final commitment and even a skepticism about the feasibility of such a life commitment in a society so built about

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change. Although the time of preparation has been extended this is compensated for by a longer period of service due to the increased life span. This hesitation is being felt, not surprisingly, in training for the priesthood where there are signs that it is more difficult for candidates of this era to settle into a final commitment. There is need for those in authority to have an understanding of the sociological roots of the phenomenon so that it can be more readily accepted and not routinely interpreted as a fundamental indecisiveness. The adaptations can be made for it. Examples would be a greater facility in leaving the seminary for a period and being allowed to return later, and far less stress in the course of development on the candidate being finally committed. It also means that young people preparing for other walks of life are not as committed to them as they would have been previously, so that there is more possibility of getting candidates for the priesthood who are college graduates or doing post graduate work. It is good to remember that there is a greater proportion of Catholics with a college education in the U.S. than the Church has ever had before or in any other country. The trends show that an increasing proportion of this group will be attending colleges and universities which are not under Catholic auspices. The Church desperately needs a witness and a ministry to this group which will also be a source of recruits. The only complication is that among these older candidates a great number, while uncommitted vocationally, may already be committed to a married state.

In complete harmony with the Spirit of the Council, the decree demands a whole new orientation to priestly preparation — that it be pastoral.

> "Therefore, every program of instruction, whether spiritual, intellectual, or disciplinary, should be joined with practical implementation and directed toward the aforementioned pastoral goal. In loyal obedience to the authority of the bishop, let all directors and teachers energetically and harmoniously band their efforts to the pursuits of this objective."[3]

Even for students sent on for advanced studies, destined for the intellectual apostolate, the decree states:

> "The spiritual and pastoral training of these students must by no means be neglected, especially if they have not yet been ordained."[4]

Finally, there is a whole detailed section on the promotion of pastoral training. Here special courses in pastoral matters are recommended and what amounts to counseling attitudes and skills are encouraged.

The paragraph of the decree on the necessity of pastoral field work is outstanding and touches all the important points.

> "Seminarians need to learn the art of exercising the apostolate not only in theory but also in practice. They have to be able to pursue their assignments both on their own initiative and in concert with others. Hence, even during their course of studies, and also during holidays, they should be introduced into pastoral practice by appropriate undertakings. Depending on the age of the

seminarian and the local conditions, and given the prudent approval of their bishops, such programs should be pursued in a methodical way and under the guidance of men experienced in pastoral matters. The surpassing value of supernatural helps should, however, always be kept in mind."[5]

Here at last we have the notion of internship, so familiar to the other professions, introduced into the training for the priesthood. This will have much to contribute to the image of seminary training and will give it a little well-deserved excitement. It will aid in vocational and professional identification and thereby foster maturer commitment. It will do inestimable good for those whom the seminarians serve, and provide a relevant training for the work ahead.

The decree encourages pastoral field work during the scholastic year as well as during vacation and shows an appreciation of three factors largely missing from our burgeoning apostolic pastoral seminary programs in this country. They are that the programs be organized, graduated and supervised. The last is of immeasurable importance, for a skilled supervisor can contribute much to ones self-knowledge and maturity. The problem now is to train and prepare such skilled pastoral supervisors.

The decree had for me a disconcerting emphasis on discipline although it did acknowledge the even greater importance of men of quality on the staff, when it said: "Training depends on wise laws and most of all, on qualified educators." It is my conviction that in the long run more inner discipline will come from mature supervision of pastoral experience than from a discipline over the individual's personal schedule and life. The former is very acceptable in our culture, the latter very alien to it.

To summarize, I have singled out three areas of the decree for special attention:

1. The role of the National Conference of Bishops.

2. The changing attitude toward life commitment.

3. Pastoral formation.

Nothing would be more appropriate for my final conclusion than a sentence near the end of the decree addressed to seminarians:

"At the same time (this most sacred synod) entreats those who are readying themselves for the priestly ministry to realize clearly that the hope of the Church and the salvation of souls are being entrusted to them."[6]

Quotations used in text are from the "Decree on Priestly Training."

1. Section 4.
2. Section 1.
3. Section 4.
4. Section 18.
5. Section 21.
6. Taken from the Conclusion.

"Let them be readied for the ministry of a shepherd. They should know how to represent Christ before men. . ."

Exterior view of St. Augustine's—125 years later.

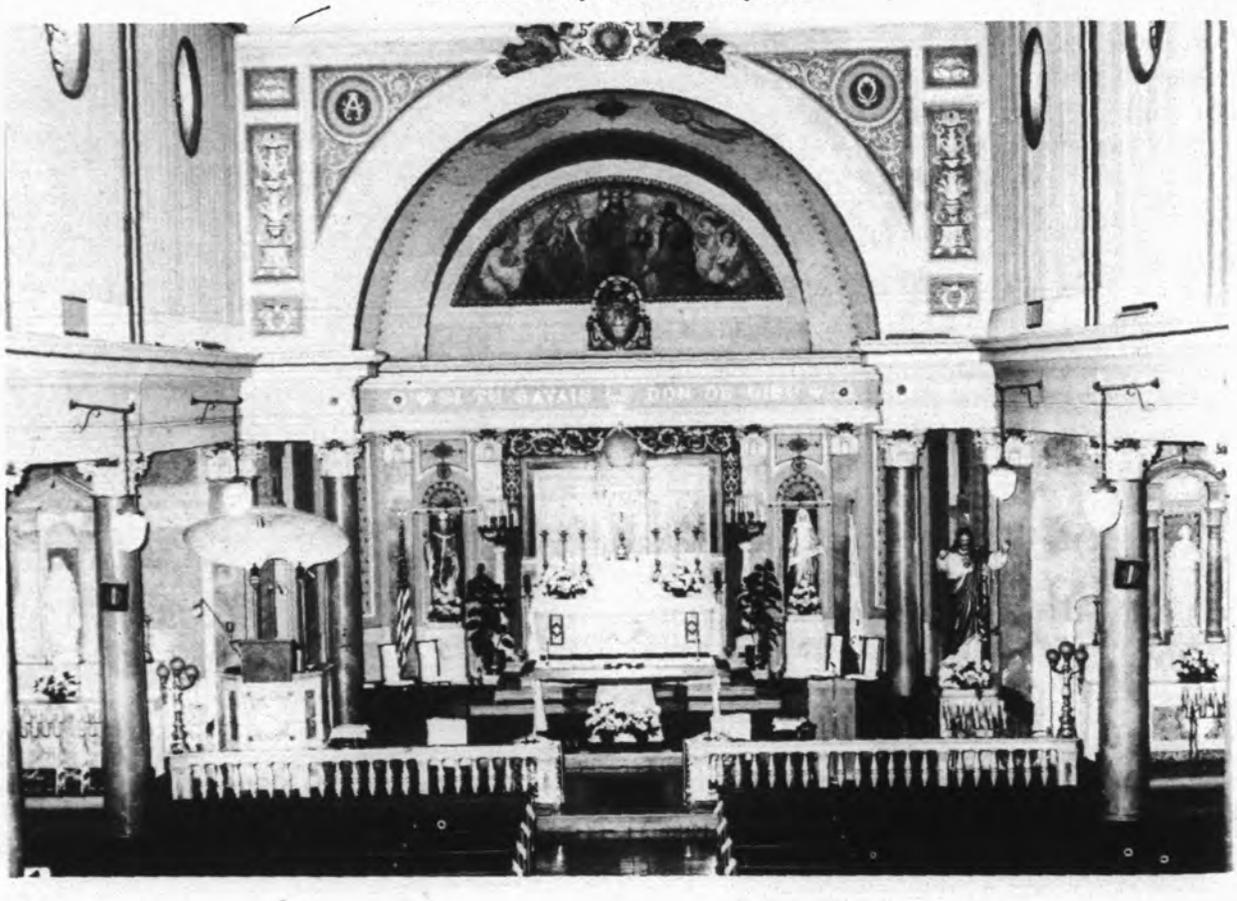
ST. AUGUSTINE'S PARISH NEW ORLEANS CELEBRATES 125th ANNIVERSARY

by CLAUDETTE ANDREWS

(EDITOR'S NOTE: Historical data for this article by Claudette Andrews was taken from *THE CATHOLIC CHURCH IN LOUISIANA* by Roger Baudier and from the parish archives).

St. Augustine's parish grew out of an expanding city situation. Bishop Antoine Blanc, Bishop of New Orleans, after the erection of St. Vincent de Paul parish, the third established in the city, was "eager to provide necessary churches to serve the expanding suburbs." The Ursuline Sisters owned a piece of property at the corner of St. Claude and Bayou Road, (or Governor Nicholls Street) which they had acquired in 1836 at the price of $10,000.00 from Pierre Soule, a lawyer for Miss Alicot, who had established a school for free Negro children on adjoining territory. This unoccupied lot served many years as a depository for "the cobblestones that ships carried as ballast and when dumped in New Orleans, were used to pave the streets of the old city."

The interior view presents a picture of elegant beauty. Lavishly decorated with art, the church contains many French inscriptions.



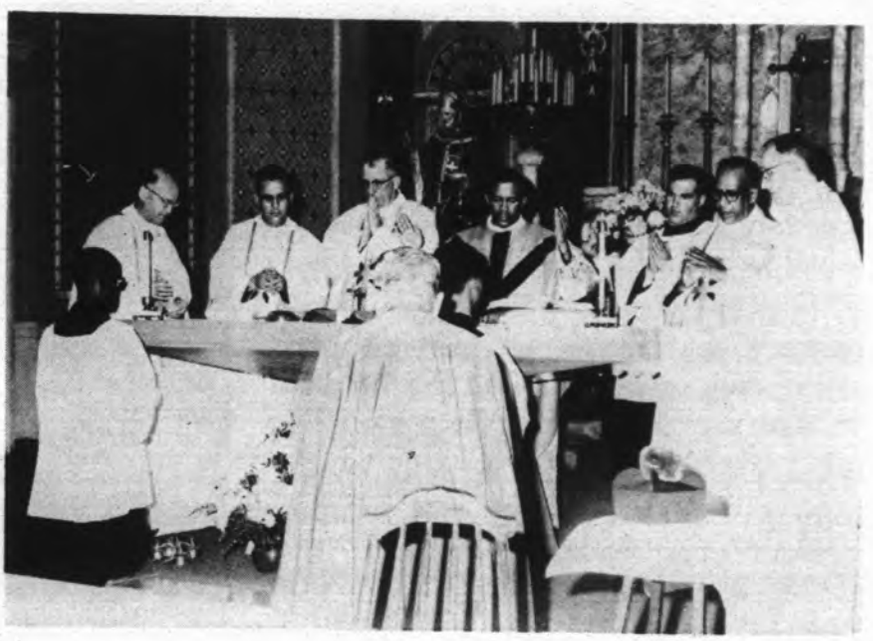
The rectory is located at 1210 Governor Nicholls Street in the "inner city."

The former school building is used for parish functions. . . .

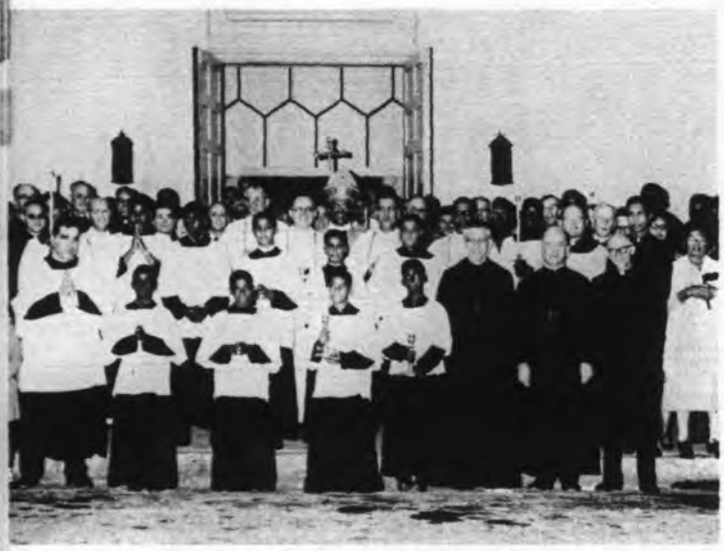
The Bishop agreed to buy this property and pay for it within ten years and thus the establishment of St. Augustine's parish began to accommodate the Catholics of the area. In 1938, the Ursulines, recognizing the difficulties of the great sacrifice made by Bishop Blanc to pay off this debt, ". . . made a gratuitous gift of the property to the diocese . . . , only requesting that the church be dedicated to St. Augustine, a patron of their order."

Construction on the church was not begun until 1841. "Until that time, the faithful who lived in the section beyond North Rampart Street were wont to go to Mass in a little chapel, known as St. Claude's Chapel, adjoining the school for Negro children." Father Etienne Rousselon, chaplain of the Sisters of Mt. Carmel, used to come to say Mass in this chapel every Sunday for the Sisters. He approached the Bishop and asked for the pastorate of the new St. Augustine's parish.

In order to pay for the church, collections were taken up "among all the Catholics residing beyond Rampart Street, but also in the city proper." The original contract for the construction of the church called for $25,000. The collections had only netted $1,500. Bishop Blanc contributed the remaining amount. The church was started in November, 1841, and the corner stone was laid on November 14, 1841. It was completed eleven months later and opened to the faithful on October 9, 1842. The first Catholic Newspaper appeared on the eve of the opening of the church. Father Rousselon, the pas-



Bishop Perry was Principal celebrant at the Mass of Thanksgiving on November 12. Father Andrew Masters, S.V.D., Pastor, is at extreme left.



Part of the large crowd of parishioners and members of the clergy gather outside the church following the parish celebration marking the 125th Anniversary.

tor, was also Vicar General of the diocese. Since St. Augustine's rectory had not yet been completed, Father Rousselon lived at the Archbishop's residence, which at that time was located at the old Ursuline Convent.

Worth mentioning is a historical note found in the parish archives stating that "the free Negroes rented about one-half of the pews. The small pews in the aisles were reserved for the Slaves." In fact, it is an historical fact that a Negro even served in the sanctuary of the church — an item which surprises some people who may have been told to the contrary. Catechism and sermons were given in part in the French language.

The parish, was also the site of the first Apostolic works of the Sisters of the Holy Family, who were also established in 1842.*

In 1852, Bishop Blanc since raised to the archbishopric, separated a part of St. Augustine's parish and formed St. Ann's.

Since the inception of St. Augustine's a total of fifteen pastors and administrators have rendered service to the parish. The Society of the Divine Word received administration of the parish in 1963. Its present pastor is Rev. Andrew Masters, S.V.D.

Over the years the parish has produced many vocations to the priesthood and the religious life. Present at the 125th Anniversary Mass on November 12, were some of them: Rt. Rev. Msgr. Henry Bezou, Archdiocesan Superintendent of schools, Msgr. John J. Adams, pastor of St. Maurice Church, Rev. Maurice Rousseve, S.V.D., pastor of St. Joseph Church, Maurice, Louisiana, the Rev. Jean Villers, Assistant at St. Agnes Church, Jefferson.

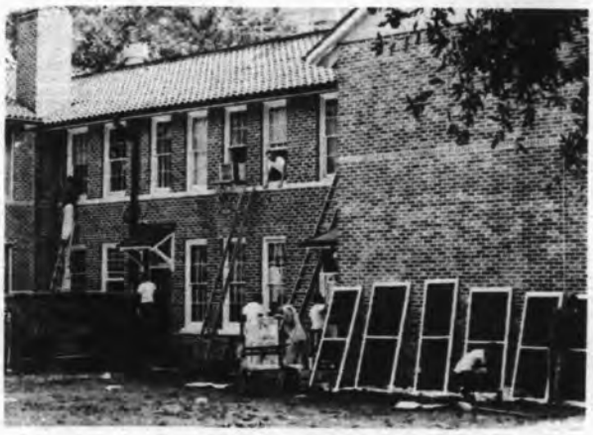
St. Augustine's parish is located within the "inner city" of New Orleans and has undergone vast transitions in its 125 years of existence. Without a doubt, the next 125 years will witness more transitions and history which will some day merit further writings. Its past has been glorious and it is hoped that its future will be even more glorious.

—*A future issue of the *Messenger* will carry a complete history of the foundation and development of the Sisters of the Holy Family who also celebrated their 125th anniversary on November 24, 25, 26.

A banquet was given for the clergy by the parish. Left to right: Rt. Rev. Msgr. Henry Bezou, Father Masters, and Msgr. John J. Adams.

SEMINARY CHANGES AT BAY ST. LOUIS

by Rev. Charles F. Leisring, S.V.D.



CHANGES TAKE ON VARIOUS FORMS IN THE NOVITIATE.

Father Leisring is the Director of the newly established Novitiate year of seminary training at Bay St. Louis.

Rev. Charles Leisring, S.V.D., Novice Master.

Elsewhere in this issue of the *Divine Word Messenger* Father Paul D'Arcy, M.M., speaks of some of the changes in seminary training taking place as a result of the new trends in the post-Vatican II age. The changes of which he speaks have had a profound influence on St. Augustine's Divine Word Seminary here at Bay St. Louis.

Since 1928 the Society of the Divine Word has had two major seminaries in the United States for the teaching of theology, one at Techny, Illinois, and one at Bay St. Louis, Mississippi. In September of this year the faculty and student body of the theologate here was combined with the one in Techny. This ended a long tradition at St. Augustine's which had a very significant role to play in pioneering the education of Negro priests and gave three of its alumni to the ranks of the Episcopate. (cf. *Divine Word Messenger,* July-August, 1966)

This does not mean that St. Augustine's has ceased to be a seminary. The four-year minor seminary which opened here in 1923 continues. Moreover there is an added change whereby the seminarians no longer take their classes here at the seminary but attend classes at St. Stanislaus College where six of our Divine Word Fathers have joined the faculty of Sacred Heart Brothers. This combination eliminates the duplication of high schools in the area and affords greater academic opportunities. St. Augustine's continues to be "home" for the minor seminarians and provides the guidance which will develop their vocation as Divine Word Missionaries.

The former major seminary building, known as Sacred Heart Hall, is now the Novitiate of the Society of the Divine Word, transferred here from the Divine Word Seminary at Conesus, New York. On September 7, 1967 the first class of Novices was admitted to the year of preparation for their profession of the Religious vows. Since there is one central Novitiate for all four Provinces of the Society in the United States and Canada this means that every seminarian preparing for the Divine Word Missionary Priesthood in America will receive one year of training in the heart of the South where he will personally experience the role of our Divine Word Missionaries in the Southern Missions' apostolate in America. No doubt this experience will lead some of them to ask for assignments in one of the forty parishes and mis-

Now Divine Word seminarians, including the Novices take part in parish CCD programs involving the religion instruction of public school children.

sions staffed by Divine Word Missionaries of the Southern Province.

Father D'Arcy's comment about coordinating training with the American system of 4-4-4- (four years high school, four years college, four years theology) is now being followed for the first time by our Society here in the United States. The former system of 6-6 (six years high school and junior college — six years philosophy and theology) is supplanted since the construction of a central college in Epworth, Iowa. All of our seminarians complete their four-year college course at Epworth before entering the Novitiate. The four-year theology program at Techny will complete their preparation for ordination.

Another aspect of seminary training referred to by Father D'Arcy is the problem which youth find in making a life commitment at any early age. A commitment by vow to the Religious life is expected at the completion of the Novitiate. Having the Novitiate after four years of college rather than immediately after high school, or after two years of junior college as in former times, makes it possible for the Novice to be more ready to understand and make the commitment which his vows demand of him. This is psychologically sound because it avoids forcing a commitment before the moment of maturity when this is genuinely possible.

One of the more dramatic changes affecting seminary life from the viewpoint of the seminarian is the emphasis on pastoral orientation which is to animate the entire program. This change is especially felt in the Novitiate which was traditionally a time of almost total withdrawal from life outside the realm of the Novitiate house. Now Divine Word seminarians, including the Novices take part in parish CCD programs involving the religion instruction of public school children. Whenever possible they participate in other parish activities such as leading the singing at Sunday Mass, helping teen agers in their problems, etc.

In these and other ways the Novices are becoming better prepared to fulfill their role in the Priesthood which will require them to be apostles of the Word, of Worship, and of Pastoral guidance. What is more important for the work of future Divine Word Missionaries in the United States is the opportunity gained for the awareness of the many aspects of Catholic life in Southern parishes where integration is gradually being realized. Moreover the Novices can clearly see that there is still missionary work to be done here.

On many sides one hears of the "vocation crisis" in the Church. The Novitiate has its role to play also. The cooperation of the Novices with the minor seminarians should strengthen both groups in the vocation which God has given them. A more personal awareness of the activities of our Divine Word Missionaries in the South will naturally inspire new zeal for perseverance. And assisting the vocational

They also lead the youth in Youth Masses.

director with retreats and other vocational programs will aid in the development of new vocations for the missionary Priesthood and Brotherhood.

Another need, which is more difficult to meet as seminaries grow in size through amalgamation, is the individual guidance of the seminarian. The serious commitment which the priestly vocation demands of a young man requires much personal guidance. Such guidance is possible during the year of Novitiate when the young men of one class live under the close supervision of a Director who instructs them in the field of spiritual theology and helps them supply this theory to practice through frequent personal interviews. The inner disciple which is so much stressed as an essential quality of the future priest can develop best in an atmosphere where the individual needs can be met through personal guidance rather than through an institutional rule.

From the changes in our seminary training program it is evident that the Divine Word Missionaries are very much affected by the policies arising from the recommendations of the Second Vatican Council. In the changing world of today it is essential to remain flexible and open to the needs of the time. This is not always easy because it may mean the sacrifice of some system of policy which has been followed for many years. But no sacrifice is too great when one realizes that the future of the Church may well depend on the painful adaptations which we make to meet today's needs.

The problems of youth are many, but a Novice may be able to help clear up a few of them by his counseling.

Along The Southern Mission Trail

Father George Artis, S.V.D., Assistant at Immaculate Heart of Mary, Lafayette, Louisiana brought a group of his Altar Servers for a weekend at the Seminary in September.

Sacred Heart School—Greenville, Mississippi

Catholic Youth Week activities began at Sacred Heart School Monday, October 30, with the arrival of students of St. Elizabeth's and Immaculate Conception Schools, both of Clarksdale. Approximately 80 students from these two schools were accompanied by Sister Mary Carol and Sister Ruth Marie, their teachers. Combined with Sacred Heart nearly 160 participated in the spiritual, intellectual and social activities.

After an opening prayer by the pastor, Rev. Father Benoit, S.V.D., and introductory remarks by the principal, Sister Anntherese, S. Sp.S., a panel of speakers representing each of the participating schools spoke on three topics: "Commitment to the Here and Now, Students Preparing for the Future;" "The Teenager's Responsibility to His Fellow Man," and "Self discipline, Key to Maturity." Two small-group projects followed, discussion and the making of a collage relative to one phase of the discussion.

Lunch was served, and the students reassembled for a talk centering on the theme for the day given by Rev. Father William Kelley, S.V.D., of St. Augustine's Seminary, Bay St. Louis, and editor of "The Divine Word Messenger."

The Eucharistic Celebration, at which Father Kelley officiated, was geared as much as possible to the age level of the students.

Combining the talent of the three schools, a variety show was presented. Dancing and roller skating were heartily enjoyed, and after refreshments were served, the Clarksdale students departed.

Activities planned to continue the celebration of Your Week were an essay-poetry competition on the general theme of the week, "Youth-Apostles to Youth," and a social event.

The opening of the panel discussion on "The Teenager's Responsibility to His Fellow Man," "Commitment to the Here and Now," and "Self-Discipline, Key to Maturity."

BISHOP MAY'S VISIT . . . . Left to right: Bishop Joseph Brunini, Natchez-Jackson diocese, Very Rev. John Bowman, S.V.D., Provincial Superior, and Bishop John May.

Provincial Francis visits Divine Word Seminary prior to going to Rome for the General Chapter meeting. Left to right: Bishop Harold Perry, S.V.D., Father Joseph Francis, S.V.D., of the Western Province, Very Rev. Leonard Olivier, S.V.D., Rector, and Provincial Bowman.

Discussing part of the day's theme at Sacred Heart School's Youth week activities are two young ladies.

Mr. James Collins and son look at one of the many exhibits of the first Annual Hancock County International Trade Seminar at the Divine Word Seminary Sy Rosenthal Gym.

Divine Word Seminary—Bay St. Louis, Mississippi

Very Rev. Leonard Olivier, S.V.D., Rector of *Divine Word* Seminary, was appointed to the Citizens Advisory Committee of the City of Bay St. Louis. The purpose of the committee is to assist and advise the City Council in matters pertaining to the welfare and betterment of Bay St. Louis. Father Olivier has also been appointed as one of the six Religious Consultants to the Board of Consultors of the Diocese of Natchez-Jackson.

His Excellency, Bishop John L. May, D.D., Auxiliary Bishop of Chicago and Bishop Joseph Brunini, Administrator of the Natchez-Jackson Diocese payed a visit to Divine Word Seminary in October. Bishop May, associated with the *Extension Lay Volunteers* and *Extension Society,* was on a trip to the Diocese to dedicate a church built by *Extension* in Kosciusko, Mississippi.

Also paying a visit to the seminary in October was Very Rev. Joseph Francis, S.V.D., Provincial of the Western Province of the Divine Word Missionaries, who was on his way to the Society of the Divine Word's General Chapter meeting in Rome. Bishop Harold R. Perry, S.V.D. accompanied Father Francis on his visit. Father Francis was later joined in New York

Left—Miss Faye Giles displays her first place trophy in the Gulf Coast Talent Competition. Right—One of the Novices, John Kirby, speaks on seminary life, to a group of "Sunday Nighters," an inter-denominational group of airmen and women from Keesler Air Force Base, Biloxi, Mississippi.

by Very Rev. John Bowman, S.V.D., Provincial of the Southern Province, and Rev. Charles D, Burns, S.V.D., delegate, for the trip to Rome.

Five Divine Word Minor Seminarians made the Honor Roll at St. Stanislaus High for the school's first marking period. The list included: Senior: Raymond Sonnier; Juniors: Theodore Charles and Marvin Hypolite; Sophomores: Arlie LeBeaux and Gerard Simms.

HANCOCK COUNTY CHAMBER OF COMMERCE held its first annual INTERNATIONAL TRADE SEMINAR on November 16th, in the Sy Rosenthal Memorial Gym at Divine Word Seminary. Over 180 leading business men and women from the Gulf Coast region gathered to hear a field of experts speak on the import and export industry. On display were varieties of products originating in the Gulf states region found in other parts of the world. The event received wide publicity through the media of newspapers and T.V.

St. Rose de Lima Parish—Bay St. Louis. On Sunday evening, November 19, the Ladies Auxiliary of the Knights of St. Peter Claver sponsored a Gulf Coast talent show for the benefit of St. Rose de Lima parish. Nearly 500 persons attended the event in the Sy Rosenthal Gym and three trophies were awarded on the basis of performances. The proceeds helped to pay off some of the parish debts.

On Thanksgiving day, a biblical pageant was given at St. Rose de Lima Church. Themes taken from the Old and New Testament were presented in tableaux and the gifts offered in thanksgiving represented the diversified occupations of the students' families.

St. Paul the Apostle Church, Baton Rouge, Louisiana

A New York ballerina and her troupe, Miss Cleo Quitman and the Danse Generale, staged a performance on November 13, at the Catholic Life Center Auditorium to help raise funds for the establishment of a Community Center in St. Paul's parish. Father Elmer S. Powell, S.V.D., pastor, plans to construct this much needed recreational center in the Spring of 1968. For five years he and his congregation have been saving to construct the Center in the heart of one of the disadvantaged and poverty-stricken areas of Baton Rouge. The next issue of the *Messenger* will carry a feature article on the proposed center and the performance of the dance troupe which brought the pastor's dream a little closer to reality.

SAVE STAMPS FOR THE MISSIONS

Believe it or not, your cancelled stamps can help our missionaries. Ask you friends to help too.

Send to: Brothers Stamp Dept.
Divine Word Seminary
Bay St. Louis, Miss. 39520

THANK YOU

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- **CUT ON LINE** ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

THE STAFF OF THE DIVINE WORD MESSENGER,
THE FATHERS, BROTHERS, AND SEMINARIANS

OF THE

DIVINE WORD SOUTHERN MISSIONS

EXTEND TO ALL — our readers, friends, and benefactors

A BLESSED CHRISTMAS SEASON

MAY THE PRINCE OF PEACE BRING YOU
PEACE, JOY, AND HAPPINESS THROUGHOUT
THE
NEW YEAR